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in connection with

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THE PLACING OF THE LORD'S TABLE.

HILE Sir Walter Phillimore was arguing in defence of the "eastward position" from the alleged (but unproved) "facts" that Tables were placed lengthwise at the time when our rubrics were framed, and that the word "side" was then designed to prevent any recourse to the end of a table erroneously supposed to have been always oblong in shape, there was

sitting close to his elbow the Rev. T.W. Perry, the ritual "expert" employed by the E.C.U. to draft their published "Case for the Opinion of counsel." Now Mr. Perry is a witness to the entire absence of any proof "that either by design or in fact, the tables set up in Edward's reign were to any great extent, much less generally, placed with their ends East and West." (Perry on Purchas Judgment, p. 350.) Mr. Perry combats at length the theories on this head of Messrs. Walton and Scudamore (pp. 342, 375 et seq.), and he is supported herein by Mr. J. Fuller Russell, the editor of "Hierurgia Anglicana," who gave evidence on behalf of the ritualists before the Ritual Commission. Writing in the Church Times of January 22nd, 1884, Mr. Russell denied the alleged "historical fact" that when the rubric was enacted the holy table stood with its ends East and West.

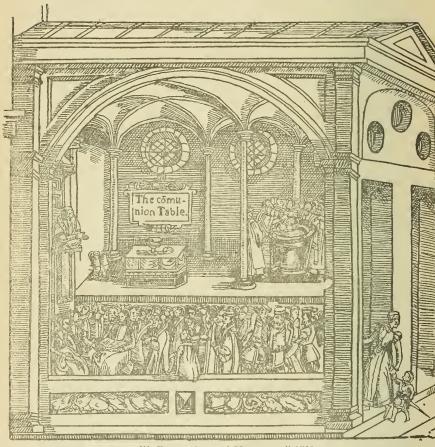
On the Protestant side, too, Dean Howson testifies that he "cannot discover any conclusive evidence at all" of this alleged "fact," and expresses his conviction that the following statements of Archdeacon Harrison are "quite correct," viz. that

"The words before the table have no reference to the longer or shorter sides of the Table; nor does it follow that, because the Table at the time of the communion was brought from the place where the altar stood, at the East end of the chancel, it was therefore necessarily placed lengthwise . . there was no order of the Church, as seems now very generally supposed, for a lengthwise position of the table in the body of the church." (Howson's Position of the Priest, p. 19.)

When learned experts like Canon Perry and Mr. Russell on the one side, and Dean Howson and Archdeacon Harrison on the other agree that no evidence is forthcoming, and that in fact no such general custom existed during the first thirty years of Elizabeth's reign, it ought not to be assumed without proof that any such meaning attached to the word "side" as is now alleged by counsel on behalf of Bp. King.

In our "Tract 88" on "The North Side of the Table" will be found a succinct summary of the evidence on this subject,

accompanied in each instance by reliable vouchers.



(1) From "Acts and Monuments," 1583.

The danger of trusting to vague or generalised statements is illustrated by the fact that Abp. Benson quoted in Court during the trial of Bp. King a letter stating that at St. Bartholomew's Hospital, Sandwich, the Table remained "lengthwise until 1863."

This, alleged "fact" might have passed into what is called "History" but for the circumstance that the Rev. Horace Gilder, Rector of St. Peter's, Sandwich, chanced to read the *Guardian's* report and wrote in that paper (April 20th, 1890) as follows:—

"I have had a thorough knowledge of that chapel since 1851 to the present time. I officiated there on the feast of St. Bartholomew, 1851, and on several occasions up to the fourth Sunday after Trinity, 1860. I have never seen the 'holy table' otherwise than 'altarwise' during Divine service; in fact I much doubt if the old arrangement of the seats could have permitted a 'lengthwise' arrangement. I have celebrated the holy eucharist there more than once, and the 'hospitalians' remained in their seats, leaving a vacant 'pew' between each row for the officiant to enter and administer to them in their respective 'pews.' Hence, perhaps, the notion mentioned above."

Another fallacy needs to be guarded against in the shape of pictures. Abp. Benson referred to several engravings in devotional works exhibiting (not any actual church in rerum naturâ, but) an ideal representation of a service conducted in accordance with the individual writer's notions of the abstract fitness of things. Several of those published after the Great Fire of London (or while the influence of the Duke of York, afterwards James the Second, was in the ascendant) exhibit a pagan altar reproduced in accordance with the revived "Classical" taste of the period. But it is very noteworthy that while in several the officiant stands awkwardly sideways, in no single instance is a priest depicted as celebrating with his back to the people. This could not have happened had the "eastward position" been then practised by anybody. The engravings reproduced in the present Tract are of especial value as showing (plate 1) that the Elizabethan Table was detached and nearly "four-square." John Fox who had lived through the reigns of Edward and Elizabeth (having been ordained by Bp. Ridley) published the woodcut on the opposite page in his folio edition of 1570, if not earlier.* In the lower left-hand corner was a plate of Ed. VI. receiving the Holy Bible at the hands of his reforming bishops. At the top of the page the "papists" loaded with ornaments no longer legal are seen trooping off to their ships after the death of Mary. In the lower right-hand corner is the compartment of the picture here reproduced. A church is drawn so as to exhibit the preaching of the Word and the ministration of the two Sacraments as described in our 19th Article. In order to do this, the lower half (lengthwise) exhibits a congregation consisting of women sitting under the pulpit, while the men stand further off, as the custom was before pews or seats had become universal. Parallel with this, another section displays the

^{*} It is found in the folio editions of the "Acts and Monuments" of 1570, 1576, 1583, 1596, 1610, and 1632.

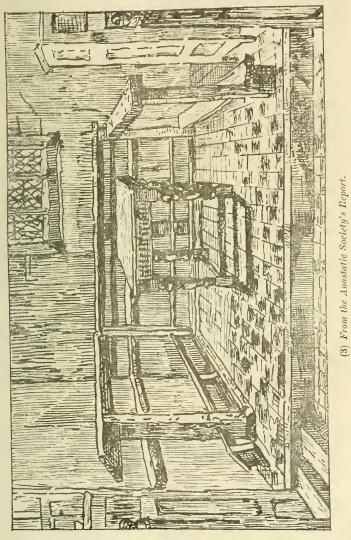
font as used at a baptism, the clerk in his rochet, and the clergyman in his surplice, while "the people with the children" stand around. Near the upper end of the church, though *not* marked off from "the body of the church" by any screen or raised



(2) From Burnet's History of the Reformation.

platform, is "the Communion Table" (as the label indicates) showing its "frame" (the legs of which are joined together by horizontal bars of wood), the table-cover being apparently an old altar-cloth adapted for its new purpose as shown by retaining

its vertical markings. The table stands free of the east wall separated by a space in which stand two tall flagons. The



"bread" is a round loaf such as St. Paul describes as being "ONE" (1 Cor. x.-17). No celebration is going on, and the table,

ready for use, stands detached and arranged (apparently)

"lengthwise."

(2) The next (see p. 4) in point of date is taken from Bp. Burnet's History of the Reformation, and shows a (possibly contemporary) picture of Edward VI. preparing to receive the holy communion at the hands of a bishop occupying "the North side of the Table." This was published in 1683.

(3) Langley chapel, in Shropshire, retained its "Communicants' seats" until quite recently. The drawing on p. 5 was made by Miss T. H. Allen for the now defunct "Anastatic Society," who published it in their Transactions for 1857. The

table at that time happened to stand lengthwise; but

(4) A drawing taken from Bloxam's Companion to Gothic Church Architecture, (see p. 7) shows the same table arranged crosswise, and illustrates very well how entirely distinct and independent of one another are the two questions of (1) "A detached movable Table," and (2) the "lengthwise" placing of that table. The former was enforced by law; the latter was matter of variable and accidental convenience.

For, after all, the ultimate object of all these arrangements was, as the 82 Canon expresses it, that "thereby the minister may be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently, and in more number, may communicate with the said minister." For this purpose, even so "High-church" a prelate as Wren allowed in several instances the table to stand without and beneath the rails (as at Yarmouth, St. Edmundsbury, Lavenham, &c.) "upon any due occasion, for more convenient hearing and communicating." Similarly Cosin, though upon one or two occasions he consecrated on the western side of the table at Durham Cathedral, because that table (erected surreptitiously, without the knowledge of the Diocesan, and before Cosin's time, in 1617), happened to be of exceptional length, yet he insisted that—

"Many of the communicants, kneeling as they used to do, very near to the table within the rails, on either hand of the defendant, whose back was not then toward more of the people than it would have been, if he had for that small space of time stood still at the North side of the table whereunto he always returned immediately after distribution was made by him to the communicants at their several forms."

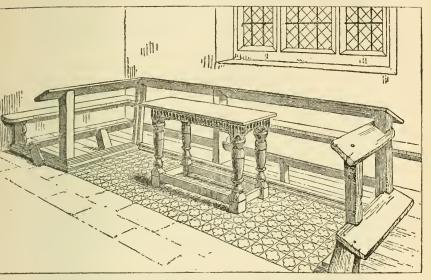
Long before he became "bishop," however, Cosin spontaneously gave up this irregular practice; as did Bp. Charles Wordsworth in our own day.

In his Visitation articles for 1662 Wren recognised that the

* Wren's Parentalia, p. 80.

[†] Acts of the High Commission Court of Durham. Surtees' Soc. p. 218.

rails might in some cases be advantageously "made with the ends returning unto the east wall" (Fourth Report Rit. Com., p. 557, note) as at Manchester Cathedral they still are. Many of the opponents of Laud erected rails "four-square" round the table, the communicants kneeling round each of its "sides," the officiating clergy being within the enclosure. This was the case at Ermington, and Dartmouth in Devonshire; at Lyddington, Rutlandshire; and Beckington in Somersetshire; Winchcombe, Gloncester, and at St. Austin Friars, London, where, according to Bloxam (p. 173), the seats for the communicants on the



(4) From Bloxam's Companion to Gothic Church Architecture.

eastern side of the table remained so late as 1733. At Sackville College, "the bench on which the communicants used to sit existed till lately, pinned into the eastern wall." So, too, at Shotswell, Warwick, and St. Peter's, Deal, Kent. (Handbook of

Ecclesiology, p. 48. Bloxam, p. 174.)

The Caroline Puritans who remembered, or who discovered that the foreign Protestant refugees (who at Canterbury, Glastonbury and elsewhere were allowed to set up separate churches under Edward and Elizabeth) placed their tables just as we have them, "North and South," learned to discern that the differentia between a mass-"altar" and the Table of the Lord did not turn upon the direction in which its longer axis (if it had

one) happened to be placed. Mr. Chancy of Ware, one of Laud's victims who for a time yielded to the oppressor, but afterwards published his "Retractation" in 1637 on the eve of quitting England, said (p. 8)—"By all this it may appear how extremely they are befooled and deluded which account no tables to be altars but such as be dresser-wise." While Durel, the friend and executor of Bp. Cosin, said, "Not that I think it of the least moment in what place, or which way the Communion table standeth, so the public order of the church be not violated." (View of the Government and Public Worship of God in the Reformed Churches, published 1662, p. 30.)

The Broad-church party were prepared then, as now, to condone breaches of the law as shown in Christopher Harvey's poem, "The Synagogue" (of which a second edition appeared in 1647)

who thus said or sung:

"Nor would it trouble me to see it found
Of any fashion
That can be thought upon—
Square, oval, many-angled, long or round;
If close it be,

Fixt, open, movable, all's one to me."
But the Gallios never yet guided the current of events in either Church or State: and like some modern Deans, often mistook the love of personal ease and promotion for superior breadth of culture and sentiment. Even these men never doubted that the "North side" rubric was intended to regulate the position of the clergyman, and not to prescribe either the form or the position of the Table.

Dr. Lewis, Prebendary Sadler, and Mr. Pugin, tell us that the Edwardian tables were, in fact, square, and frequently rested merely upon trestles: the square shape being intended to increase their unlikeness to the oblong altar-slabs in use before the Reformation.

Dr. Stephens in his "Notes on the Book of Common Prayer," published in 1850, says: "No form of table has been prescribed by the statute, and therefore it may be square or of any other rectilinear figure, or even circular, where of course you cannot have any 'side' in the sense which it is contended 'side' here bears. The meaning of 'at the north side' therefore seems really to be simply 'to the north' of the table" (p. 1125).



By the same Author. Price Twopence.
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ADDITIONAL EVIDENCE

RESPECTING THE

ORNAMENTS RUBRIC OF 1662.

PART* III.



NDER the above title, the Visitation Articles of nearly every bishop who sat on the bench at the time of the last revision of the Prayer Book were printed in the *Church Intelligencer* for 1887, and this evidence has since been reprinted in "Traet LXXXIX." But at that time there were four links missing from the chain of evidence, viz. Sterne,

Bp. of Carlisle, Roberts, Bp. of Bangor, Ferne, Bp. of Chester, and Warner, Bp. of Rochester. Thanks to the resources of the British Museum, several of these missing links can now be supplied.

Chester diocese is sufficiently represented by Bp. Pearson, himself a leading member of the Revision Committee, whose Articles of 1674 were cited in Tract 89.

From Carlisle diocese, we can produce (B. M. "5155. b.") the Visitation Articles of Bp. Rainbow. As Dean of Peterborough he had taken part in the Revision, and signed the MS. Prayer Book in 1661. As Bp. of Carlisle he asked in 1666 for "the Canons" of 1604, and a "surplice for the Minister to wear at ALL times of his public ministration." Again, "Doth he make use of THE surplice when he reads Divine service, or administer the Sacraments" (plural).

Bp. Warner, of Rochester, was succeeded by Dolben, who (as Proctor for Christ Church, Oxford) had also been an active No. 165.]

reviser in 1661. In 1664, being then Prolocutor, Dolben was one of those appointed by Convocation to translate the new Prayer Book into Latin. His "primary" Visitation Articles as Bp. of Rochester in 1668 are therefore of the first rank as evidence (B. M. "5155. c. 61"). He, too, asks for "the book of the Canons," and whether the minister "doth read the Canons once a year as directed." Also, "Doth he perform all his ministrations with decency, gravity, and reverence, wearing his surplice with a hood (if he be a graduate in the University) as he is directed by authority and the laudable customs of the Church?" Clearly Dolben had no idea that the 58th Canon had ceased to be law.

* * *

Though we have no Articles for the Archdeaconry of Durham, those of the Archdeaconry of Northumberland, printed by T. Garthwaite, 1662, are in the B. M. ('698. b. 27'). Archdeacon ISAAC BASIRE had been appointed by Bp. Morton, and took part in the Convocation-revision. His Visitation Articles vouch also for the Use of the diocese of Durham under the vigilant régime of Bp. Cosin. Hence their peculiar value as evidence. Several times he refers to "the late Act of Uniformity." asks (Tit. I. 2) for "THE surplice and other ornaments appointed according to his degree in time of officiating." Those last words are important as explaining the "&c." in Cosin's original draft of the Rubric. See p. 9 of our Tract 89. (Tit. I. 16) "Doth he . . administer the holy sacraments publickly, in his surplice and habit, with such rites and ceremonies as is prescribed by the Book of Common Prayer, according to the late Act of Uniformity?" As regards books, he inquires (Tit. II. 1) for the "Common Prayer as is enjoined by the late Act of Uniformity, with the book of Homilies, and Bp. Jewel's works; together with a book of the Canons."

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Another of the Revisers was Archdeacon Benson of Hereford, who in 1678 asked for "the surplice," describing it as "comely and large," to be used at "all times in his public ministrations" (Bloxam's Companion to Gothic Architecture, p. 269).

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None of the above were given in the Report of the Ritual Commission: and it may be added that of those which were so given the evidence is even stronger than was always allowed to appear.

For example, the articles (B. M. '5155, c. 47') of Franck, archdeacon of St. Albans (who took part in the revision of 1661), are collated at p. 615 of the Report. But the following important words in Titul. I. 6 are not there printed, viz. "a Book of Common Prayer lately published, anno 1662... and a book of canons and constitutions ecclesiastical, and a decent surplice and hood." These omitted words are important as showing (1) that the visitation was subsequent to the issue of the new Prayer Book: and inasmuch as Bp. Cosin's articles of 1662 were printed by the same printer, with the same date, this is worth noting, (2) the canons of 1604 are regarded as authoritative, and the mention of the "hood" explains what was intended by "&c." or by "other ornaments" in the similar context of contemporary documents.

* *

The articles of Archdeacon Layfield, 1662, are given by the Ritual Commissioners (p. 621), but the following articles from his Visitation of 1672 (B. M. '5155, c. 67') are new.

Tit. I. 4 asks for "a book of canons and constitutions ecclesiastical, and a decent surplice and hood."

Tit. III. 5, "Doth your parson, vicar, curate, or lecturer, if you have any, perform his office in all things according to the rubrick of the Book of Common Prayer, lately established, and the Act of Uniformity published therewith, without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form?" The final direction to churchwardens is also interesting as an illustration of Canon 20. Tit. VII. 3. "You are further to understand that according to your office, you are to provide against every communion appointed in your church or chapel, a sufficient quantity of fine white bread, and of good wine, according to the number of communicants."

He refers (Tit. III. 6) to Canons 14 and 58, jointly, as prescribing "a surplice and hood during Divine service": and the articles of the Archdeacon of Colchester, "given anno Domini 1664," not printed by the Rit. Commissioners, but in the

British Museum ('5155, c. 57'), also give "Canon 58" in the margin as requiring "at Divine service, a surplice and hood."

To appreciate the cumulative force of the above evidence it must be borne in mind that the documents cited were the official interpretation of the Ornaments Rubric of 1662, given at the time by the very men who had taken part in the recent framing of it. By the Rubric of Edward's First Prayer Book it would have been illegal for the celebrant (unless he were a bishop) to wear a surplice: yet the surplice (often described as "large" and with "large sleeves") was required as compulsory from ALL the clergy. No "distinctive dress" for holy communion is ever hinted at; "both the sacraments" are put in this respect on the same footing. The hood is required as a dress of ministration, yet the combination of hoods with chasubles would be too absurd for even ritualists to attempt. If Bp. King's interpretation of the Ornaments Rubric of 1662 were correct, it would operate as a repeal pro tanto of the Canons of 1604 which had no "authority of Parliament," and were earlier in date. Yet every Ordinary required the Canons of 1604 to be procured, directed them to be read, and adduced them as binding precisely where they conflict with the rubrics of 1549. It is simply impossible to imagine a more complete consensus of authoritative opinion by men who combined the authorship of the rubric with the administration of its earliest application in practice.

The actual President of the Convocation of 1661 (Abp. Juxon being too old) was Sheldon, then Bp. of London, and Master of the Savoy.

To him, as Archbishop of Canterbury, was dedicated a work in defence of the Church of England, by Wm. Falkner, entitled "Libertas Ecclesia." The second edition, 1674 (Bk. II., c. 4, secs. 1-9) thus vindicates the received use of the surplice:—

"And since the degeneracy of the Romish Church, though they still use the surpless, it is none of their proper Massing garments, being never worn by the Priest who consecrateth (or their conficient priest) at the Mass, as is manifest from Durandus, Durantus, and the Roman Missal in its preparatio and Missam. But his Massing attire is made up of these six

vestments according to their ordinary description [Benedict. divers. sec. usum Sarum.], the amictus, alba, cingulum, stola, manipulus, and casula, all of which are far different from the surpless: and these six garments only are accounted the holy garments used by their priests, and all of them have their particular consecrations, as the surpless even in the Roman Church hath not; and therefore this garment hath been far less abused among them than either churches, communion cloths, or other things, which by reason of their manifest conveniency or decency, are ordinarily admitted to be of lawful use."

* *

All the above relate to the last revision; but the following Elizabethan articles (which, like them, escaped the notice of the Ritual Commission, and have not before been reprinted) will also be found suggestive. The meaning of "rites and ceremonies," for example, in connection with the administration of the Sacraments throws light upon the recent contention of the counsel of the Bp. of Lincoln. The title of these printed articles is "Articles to be enquired of by the Churchwardens and Sworn men, within the [Deanery of Shoreham] with peculiar answer to every article. Anno Domini [1597] and in the [39th] year of the reign of our most gracious, §c. &c. London: Printed by Felix Knighton 1597." (B. M. "698. g. 29.") The square brackets in the above represent blanks filled in with pen and ink insertions in a contemporary handwriting. Evidently these articles were a "common form."

The second article shows that the Rubric of 1552, enacted by Parliament in the 1 Eliz. c. 2, continued to be enforced as law in despite of the printed fraud-rubric as to the "accustomed place," the history of which has been repeatedly given in the Church Intelligencer. It ran:—

"2. Whether your Minister so turn himself and stand in such place of your church or Chauncell as the people may best hear the same: and whether the holy Sacraments of the Lord's Supper and Baptisme be duly and reverently ministered, and whether your Minister in the administration of them doth use the order and ceremonies prescribed and set forth in the Books of Common Prayer, and by the laws of the Realm, without any kind of alteration or omission. . . . Whether you have a decent

and comely Surples, and whether your Minister useth ordinarily to wear the same in time of Divine Service or no?

- "3. Whether you have in your Church or Chapell all things necessary and requisite for common prayer and administration of the holy Sacraments, specially the Book of Common Prayer, the Psalter, the Byble of the largest volume, the Homelies both first and second tome, a comely decent Table, with furniture thereto belonging, viz. a comely carpet, being no hearse-cloth or pall for burials, a comely linen Table cloth with handsome Communion Cuppes, and a decent paten of silver, to minister the Lord's bread upon, and also two comely pots of silver or pewter to fetch wine to serve for the Lord's table, reserved and kept clean to that use only being no Tavern pots?
- "6. Whether . . . doth any preach in your Church usually, who doth not there once in the year at the least administer the holy Sacraments wearing the surples?" (Asks if Injunctions are read openly, quarterly.)
- "7. Whether . . . any not being at the least a Deacon do solemnise Matrimonie . . . or deliver unto the Communicants the Lord's cup?" (Asks if licence be shown to the churchwardens.)
- "10. (Asks whether Parson, &c., 'have made any innovations in the church.')
- "14. (Asks for catechising 'at the least every second Sunday and every Holy day openly in the church;' and mentions 'Maister Nowell's Catechism.') Ages of catechumens 'above 5 and under 20.'"

* *

A still earlier witness is "A Confutation of a Sermon pronounced by M. Jewell at Paul's crosse, the second Sondaie before Easter (which Catholics do call Passion Sondaie), Anno Dni. M.D.LX. by John Rastell, M. of arts, and student in divinity."

This was published at Antwerp in 1564, the Royal licence for printing it being dated, "Brussels, November 17th, 1564." (B. M. "3936, bk. 45.")

A few extracts may serve to show what an Oxford student of the Popish persuasion noted as most objectionable in the Reformed Church of England.

(p. 21.) "Let me begin at Sarum Church, and doth that agree in all points with the Queen's Chapel?" That was a

very clever stroke. Queen Elizabeth, as "Supreme Governor" claimed to be above law, and did in fact violate the Act of Uniformity in her private chapel, as detailed in our "Protestant Booklets."* The Royal Chapels were never subject to the jurisdiction of any Ordinary. Rastell well knew how inconvenient it would be for Jewel to even seem to cast any slur upon the autocratic Sovereign whose tortuous State policy it was so difficult to defend upon any merely logical or religious grounds. Bp. Jewel (unlike the Queen) was liable to correction; and therefore his "Sarum Church" was ordered in accordance with the recent Act of Uniformity which Jewel, as one of the Royal Visitors, had been appointed to enforce.

(p. 30.) "First of all, you should turn your face toward the East in common prayer. . . . And why therefore is not the order expressly kept in the Communion book but expressly rather it appointeth the priest to stand at the north side of the table? . . . if you say the standing maketh no matter: suppose it to be so, and wherefore then did you not let things stand when they were well? . . . Then, first, thus ye stood not rightly, no more do ye in the rest accordingly. For where is the water which you should mingle together with the wine in consecrating the chalice? Why keep you not this ancient approved and received order?"

(p. 123.) "The English order having wine only and not water."

(p. 35.) "Furthermore in the primitive Church goodlye tapers and lights were used: how read you the old doctors? Were they not? If they were, how be you not ashamed of the darkness, which is *generallie* in you and your communion?" The old meaning of "generally" (i.e. universally) must not here be overlooked.

(p. 36.) "Now if in all other things, no odds between you and the true Church might be espied, yet the praying for the dead, was in the primitive Church so laudable, and in your Church is so hated, that, except before judgment be given, you alter in that point your communion, no reason can bear it to be apostolique."

The very extract from Jewel which had been pounced upon

^{*} See Queen Elizabeth's Crucifix, its secret history and real meaning. Price One Penny. (J. F. Shaw.)

by Dr. Littledale as sanctioning Ritualism, in Newbery's Magazine (see the Church Intelligencer, VI.-184), Rastell denounces (p. 64) as containing "open blasphemy."

"In the primitive Church altars were allowed amongst Christians, upon which they offered the unbloody sacrifice of Christ's body; yet, your company, M. Jewell, to declare what followers they are of antiquity, do account it even among one of the kinds of idolatry, if one keep an altar standing. . . . Now if ye be of no affinitie with the Donatists, answer, for the putting down of altars, what spite it was which moved you thereunto?"

(p. 146.) "Then to come to the Apostles—where did you ever read that in their external behaviour they did wear frocks or gowns, or four-cornered caps or rochets?.. or that at their prayers they sate in sides, or looked towards the South?"

Of course the above quotations are made, not because Rastell was right in attempting to palm off the customs of the Middle Ages as those of the "primitive" Church, but because, as an adversary, he is an unexceptionable witness to matters of fact within his own knowledge as to the received usages of the Church of England in his own day.

BY THE SAME AUTHOR.

Additional Evidence respecting Ornaments Rubric. $\begin{array}{c} Part \ {\rm I.} \\ Part \ {\rm 2.} \end{array}$ Advertisements of Queen Elizabeth.

Altar Lights: their History and Meaning.

"Hearing Mass;" or, Non-Communicating Attendance. Mixed Chalice.

"Spiritual Presence" as taught by Ritualists.

Teaching of the Catechism as to the Lord's Supper.

The Placing of the Lord's Table.

Price One Penny each.

ALSO,

"North Side of the Table." Price Twopence.

Canon of the Mass and the First Prayer Book compared. *Price Fourpence.*

London: J. F. Shaw & Co., 48, Paternoster Row, E.C.

To be obtained at the Office of the CHURCH ASSOCIATION 14, Buckingham Street, Strand, London. By Subscribers, for distribution, free. By others at 5d per doz. or 3s per 100.

2nd Thousand.]

AN APPEAL

TO

THE LAITY TO OPPOSE RITUALISM,

BY THE

REV. W. C. MAGEE,

Late Archbishop of York.

WOULD ask these men who are so industriously Romanizing our Church whether the Reformation was a mere juggle, in which the people of England were played with—a mere concession to the people, in which nothing was given except that which could not by possibility be kept back? If it were not, if the Reformation were

a great reality; a victory won by brave, and great, and good men, which restored our faith to its purity, and our ritual to its simplicity, our laity to their rights, and our clergy to their duties, then what have they so valuable to offer in exchange, that we should give up those blessings for which our martyred fathers died? I remember having read, that when Napoleon established the Empire in France, he restored among other things, the celebration of the mass; and when it was being performed in presence of one of his marshals, he asked him, "Is there anything wanting there?" The marshal replied, "Nothing, but the 200,000 men who died to destroy what you have succeeded in setting up." When, therefore, these men, these anti-Protestants, plume themselves in having succeeded in setting up their "Brummagem" imitation of Romanism, which looks beside the original like a pasteboard cathedral beside St. Paul'swhen they decorate their churches with hagioscopes, sedilias, and rood-screens, and bedeck, and bedizen, and bespangle themselves in such a manner as makes it hard to distinguish between a clergyman and a "histrionic performer," and turn round with a self-satisfied and complacent look, and say, "Is not that fine? Is not that the true Anglo-Catholic style? What is there wanting?" I hope they will be told that there is nothing wanting but the few hundred foolish old prejudiced men who died to pull down what they had set up. I hope those persons will be told of the existence of an old ultra-Protestant book called "Foxe's Book of Martyrs," wherein may be read of one whom we have not yet learned to call "an irreverent dissenter," who publicly cast from him those glittering gew-gaws and robes in which they appear now to take so much

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pride; and of another who, as the flames were curling up the stake to which he was bound, cheered his brother martyr with the assurance that "They would that day light a candle in England which, by God's grace, would never be put out" (Cheers). I am glad to hear those cheers, for they are an answer to the question, "Will you allow that glorious light to be put out for any candles on the altar?" Laity of England's Church, rise up as one man to defend the inheritance won for you by the noblest and the holiest of England's noble army of martyrs. Contend earnestly for the faith once delivered to those saints, and by them bequeathed to us.

None can accuse you of being too hasty in thus coming forward to defend your Church. Is there not a cause? Have you not endured even to the last limits of endurance the doings of these Romanizers? You have allowed them to deform your ancient parish churches, to travestie your beautiful service into a sort of something between singing and saying, which you can scarcely understand-you have endured this because you have at least the Prayer Book at home. These men have gone into their pulpits and preached these doctrines, which we felt to be evil and dangerous, and this, too, has been endured, for those who hear it say, when they go home they can teach God's Word in its purity to their children and families. Even by the grave-side they have contrived to outrage the feelings and embitter the grief of those who would fain bury their dead in peace, and this, too, has been borne, for the grave-yard is a quiet place, and the broken-hearted are not apt to be vociferous. But when these men have now, with unhallowed footsteps invaded your households, and have dared to bring the worst atrocities of Rome into the last sanctuary of an Englishman, his home—it is time to resist. As Englishmen loudly and clearly as Christians, temperately and firmly-declare that you will resist these innovations, by raising throughout the length and breadth of the land the old cry which your forefather's have raised -the cry of "No Popery"-no Popery in the Church-no Popery in the Prayer Book-no Popery by the grave-side-no Popery by your hearths and in your homes. Say that, and God will speed you. - Extract from a Speech delivered by the Rev. W. C. Magee, of Bath, in 1852, afterwards Archbishop of York.

London: Printed by G. Norman & Son, Floral Street. Published by the Church Association, and to be obtained at their Office, 14, Buckingham Street, Strand, W.C., at the price of 2d per dozen or 1s per 100.

WHAT DID THE REFORMATION DO FOR ME?

By the Rev. John B. Mylius, M.A., Vicar of All Saints', Hatcham.



OST men take an interest in politics, and in the changes that take place in our country. This shows they love their country and their freedom. You probably read what is going on in your weekly paper, but have you read about perhaps the greatest change England has ever seen, which took place 350 years ago?

The Reformation altered everything in our Country, and paved the way for further changes, and also taught us God's will. It gave us:—

- 1. The Bible. All true Christians believe the Bible to be God's Word. By this we mean that "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). But so late as 1500 there was no whole translation of it printed in English, and it was not till 1538 that it was sanctioned by the King, so that, though the Bishops and clergy tried hard to destroy it, we still possess it or can buy it for a few pence. What a great change that was! Before the Reformation men got their religion from their priests, and had to believe whatever they told them; but now you can see for yourselves what God teaches, and can know whether your clergyman preaches and practices what is written in God's Book. Remember, too, that every clergyman solemnly swears (a) that he believes all the Holy Scriptures, (b) that he will teach them to the people, and (c) that he will teach nothing as necessary to salvation but what may be proved by them. So you should search your Bible to make sure that you are taught that which is written there. When it was seen that the old Service Books were unscriptural, it was decided to bring out what was the second blessing given by the Reformation.
- 2. The Prayer Book. Before it was brought out in 1549 (not exactly as we now have it), the Service was all in Latin. There were prayers to the dead and for the dead, prayers to the Virgin Mary and to Angels; and men were taught to worship the "host," that is the wafer consecrated at the Holy Communon, as though it were changed into the very flesh and blood of Jesus Christ! "Seven" sacraments were taught, though Jesus Christ ordained only two—Baptism and the Lord's Supper. The clergy were not allowed to marry. Men were taught that the blood of Jesus Christ did not so cleanse from all sin, but that after

death. All but the very holiest went for a time to a place of suffering called Purgatory. These things were not quite clearly abolished when the Prayer Book first came out, so in 1552 it was revised so that none of these false doctrines could even seem to be taught in it. If you look at our present Prayer Book, which was revised for the last time in 1662, you will find none of these false doctrines taught there. You will find, at the end, 39 Articles, and these are what our Church teaches, and you should see that your clergy teach only what these lay down, from Holy Scripture, as God's truth.

- 3. Now the third thing the Reformation gave us was "Liberty of Conscience." We do not mean by this that a man may believe what he likes and yet be safe for Heaven, but that we have a perfect right, or rather a clear duty, to go to the Bible in order to believe what is written there. It is because our Church teaches this that she gives us that collect (2nd Advent): "Blessed Lord, who hast caused all holy Scriptures to be written for our learning, &c." And the one for St. Peter's Day: "Make, we beseech thee, all Bishops and Pastors diligently to preach, &c." Nothing is binding upon our conscience but what is taught in the Bible, for the Reformation bade us not shirk the obligation of searching to see what the Scriptures taught, but to use "the candle of the Lord," i.e. our reason and our conscience.
- 4. The fourth blessing the Reformation brought was **Prosperity.** Roman Catholic countries do not prosper like Protestant ones, for God has said, "Them that honour Me I will honour." Look at England and Germany, and now look at Spain and Ireland, and see which are the prosperous pair.

But you need a word of warning, for in our Church a number of clergy are teaching almost every doctrine taught by the Church of Rome, and yet are being paid by the very Church that swept them all away at the Reformation. You have power to say you will not have it. At the polls you can vote against a man who will encourage these errors. You can show your children what the Bible and Prayer Book do teach, and can tell them all the Reformation has done for England. And last of all, you can join the "National Protestant League," which tries to preserve the purity of our Church, and the religious liberty of our nation. To join this League, send your name and address, and 1s, to Mr. Henry Miller, 14, Buckingham Street, Strand, London, and he will send you a Diploma of Membership.

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THE CHURCH AND THE BIBLE.

By the Rev. John B. Mylius, M.A., Rector of Elmdon, Warwicks



ERY few people read their Bible trying to understand what it teaches, though our Church says that God "caused it to be written for our learning" (2nd Advent collect), and tells us that whatever cannot be proved by it is not necessary to salvation (Article 6). This book was placed in the hands of Englishmen at the Refor-

mation. Before that time our Church was under the power of the Pope, and the people were not allowed to read God's Word. In 1538 the Bible was printed in English and all clergy were commanded to set it up in their Churches. From that date the Reformation began to make way in England, and the people, by reading God's Word, were led to see that much that their priests taught them was not what God required. This was a great change and prepared the way for a thorough Reformation by showing the people what God wished us to believe.

Let us dwell upon four doctrines that were done away with.

1. The first was, that "the Church" could not err, and that whatever "she" said was right; that it was indeed like the voice of God. But our Church tells us that certain Churches (the Church of Rome being one of them) have erred, both in their faith and practice (Article 19).

2. The second was that Jesus C'rist was really present in the bread and wine, after it had been consecrated, so that the bread and wine became the body and blood, soul and Divinity of Jesus Christ. Now this is not taught in the Bible, for we read that our Lord has ascended into heaven, and is now on the right hand of God, and "ever liveth to make intercession for all who come unto God by Him" (Heb. vii. 25). Yet some of our clergy teach that Jesus Christ is in the bread and wine, but if you turn to your Articles you will find that the Church of England does not teach this. The 28th Article says "Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ." Many of our Reformers were burnt because they would not believe that Christ was hidden in the bread and wine. Closely connected with Transubstantiation, and founded upon it, is another doctrine, which was swept away at the Reformation-the Sacrifice of the Mass. This means that when the priest celebrates the Holy Communion, he offers Christ as a sacrifice for the living and the dead. But we read in the Epistle to the Hebrews that Christ the true High Priest has made One offering for sin "once for all." "This He did once when He offered up Himself" (Heb. vii.

27). There can be no such sacrifice now in our Church, for we never read of it in the Communion Service, and the word "Altar" was left out, and the word "Table" put in its place. And the 31st Article is very clear, "The sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." So you see these doctrines have been abolished, and if we worship the bread and wine we are idolaters, for neither the Bible nor the Prayer Book teach us that Jesus Christ is in the bread and wine, or that He is offered as a sacrifice at the Holy Communion.

3. The third one is this. The Church before the Reformation used to teach men to worship and bow down to images, as the Church of Rome does now, and there are many in our Church who are putting up images for men to bow down to. In St. Paul's Cathedral in London, a large crucifix and a Madonna (i.e. the Virgin Mary) with a baby, have been put up on the Reredos, and people have been seen bowing before this Reredos. But the Bible tells us we are "neither to bow down nor worship" any kind of image (Exodus xx. 5), and our 22nd Article says that "the Romish doctrine concerning . . . worshipping and adoration as well of images as of reliques, is a fond thing vainly invented and grounded upon no warranty of Scripture." We have, too, a Homily (or sermon) "Against the peril of idolatry," which speaks very strongly against setting up images, on worshipping them. This Homily is anthorised to be read in our Churches.

4. The fourth doctrine that was taught before the Reformation was that whether you are a man or woman you are to tell your most secret thoughts to an unmarried priest. It is sad that many of our clergy are urging our people to go and confess to them; indeed, some of them issued a book called "The Priest in Absolution," which told the clergy to ask such improper questions to those who confessed, that it was exposed in the House of Lords, and cannot now be bought. This practice was swept away at the Reformation, and our Church only allows a person, who is miserable through despair, to confess some burden that may be oppressing him, and even then every safeguard is provided (see 1st Exhortat. in Commun. Off., and Rubric in Visitat. of Sick). New Testament are we anywhere told to confess our sins to a priest? We are told, clergy and people, to "confess our sins one to another" (Jas. v. 16); and God says, "If we confess our sins (i.e. to Him) He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John i. 9).

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THE LORD'S SUPPER

OR

THE MASS?

BY THE REV. W. LANCELOT HOLLAND, M.A.

Vicar of All Saints', Hatcham.



ERE is an engraving of the Ritualist counterfeiting the Romish Mass. In hundreds of churches such a scene may be witnessed. For the last sixty years a conspiracy has been at work to unprotestantize the Church of England, and all the energies of Rome, with whom the Ritualists are in sympathy, are concentrated

on England. What with the subtle activities of the Jesuits in the Romish Church, and those who have stealthily crept into our Established Church, the "Conversion of England" and the overthrow of our Protestant Church may be nearer than we think possible.

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I do want you to remember that our Reformers, such as Archbishop Cranmer; Bishops Ridley, Latimer, Hooper, Ferrar; with Rogers, Rowland Taylor, and at least 280 more, amongst whom were fifty-five women and four children, were burnt in the reign of that rigid Papist, Queen Mary, because they refused to acknowledge that very doctrine that you see the Ritualist proclaiming in this engraving. The Bishop of Liverpool has well said, "There can be no greater mistake than to suppose that the great controversy of our times is a mere question of vestments and ornaments. Though they may be spoken of by some as trifles, yet they are pernicious trifles, because they are the outward expression of an inward doctrine: they are the plague spot which tells of inward poison." Believe me, if the Ritualist is not an idolater, there never was an idolater in the whole world. What does the Ritualist believe about the bread and wine in the Lord's Supper? He believes that "under the forms of bread and wine are present that same body and blood which was conceived by the Holy Ghost, born of the Virgin Mary." That this is so I learned from the lips of a young man who was a "server at the Altar" at All Saints' Church, Plymouth, quite lately. I saw on the "Altar" there a little box containing the consecrated "wafer," and this young man told me that he was taught that the selfsame body of Christ was inside, which was born at Bethlehem and crucified on Mount Calvary about 1860 years ago.

You see in our engraving a man who calls himself a sacrificing priest, with his back to the congregation, which is the position of a sacrificer. This man thinks that he is offering up the body of Jesus Christ for the living and the dead. You see a Crucifix over the "Altar," which it is illegal to have. How wicked for a man who by his profession is supposed to teach others to respect and keep the law of the land, thus to set such a bad example by wilfully and knowingly setting the law at defiance!

You see, also, two lights on the "Altar." Now to have these lights burning in the daytime is another breach of the law, and in the year 1549 a Royal Proclamation was made by Edward VI., "That no minister do counterfeit the Romish Mass... or set any light on the Lord's Board at any time."

You see below the south side of the "Altar" a Thurifer, or a carrier of incense. This is another ceremony belonging to the Mass, and was never used in any Church calling itself

Christian till the end of the sixth century. At the time of the Reformation it was set aside, and is now illegal.

You see these vestments worn by this priest in the picture. They are illegal and sacrificial vestments, and are very similar to those "vestments of Baal" which were worn in time of Jehu (2 Kings x. 22).

Now let us determine, by the grace of God, to resist in every possible way such open Romish practices as are being carried on all around us. Nothing can be more certain than that the Romanist and Ritualist, in adopting all these sacrificial ceremonies and holding to the idea that the Lord's Supper is a sacrifice, cannot find one single word in Scripture to support him, unless he wrest the word altogether from its context. Christ, "after He had offered one sacrifice for sins for ever, sat down at the right hand of God" (Heb. x. 12).



Now look at the second engraving, and recall the original institution of the memorial Feast. There you cannot find any Altar; there you cannot see any sacrificial vestments—nor can you see any incense bearers; there you will certainly learn, if you have eyes to see and ears to hear, that the Ritualist and Romanist cannot possibly be following the pattern of a simple commemorative supper, but they have gone rather to heathen originals—

"they burn incense to the Queen of Heaven," and "they make her takes (wafers) to worship her" (Jeremiah xliv. 19).

The Church Association has for many a year done all in its power to cast out these abominations, these illegal rites, these unscriptural ceremonies, from our Protestant Church; perhaps you may be able to join the Hational Protestant League which that Association has started, and do your humble part in bearing a faithful testimony for the truth, and in "contending earnestly (literally 'agonizing') for the faith once for all i(in God's Word) delivered to the Saints."

How those who have done nothing at present can take part in obtaining members for the Hational Protestant League.

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CHURCH TEACHING

ON

THE LORD'S SUPPER.

BY THE

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would be a sign for good if the question were more often asked nowadays, "What saith the Scripture?" But, inasmuch as there is a great deal of misunderstanding abroad as to "the teaching of the Church of England," and of those sister Churches who adhere to the Thirty-nine Articles, it is important to point out with what distinctness

our Church repudiates the very doctrines concerning the Lord's Supper, which are now taught by the Ritualists and their sympathizers. The Evangelical party in England and Ireland, whatever its shortcomings may be, have ever upheld the true doctrine of the Church in reference to the Lord's Supper, while the teaching of the extreme High Church party is closely akin to the doctrines of the Church of Rome.

It should never be forgotten that the Books of the Homilies are specially endorsed by Article XXXV. as containing "a godly and wholesome doctrine and necessary for these times." Consequently, although no clergyman is by his subscription to the Articles necessarily bound to endorse every interpretation of passages of Scripture set forth in the Homilies, it is most proper and just to refer to those Homilies for an authorized exposition of the doctrines formally set forth in the Articles, and more popularly treated in the Homilies, in order that those doctrines may be "understanded of the people."

The Lord's Supper is (1) referred to incidentally in the "Homily for repairing and keeping clean of churches"; (2) in that which treats of "the place and time of prayer"; (3) more slightly in that

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"of Common Prayer and Sacraments"; and, especially, (4) in the Homily "of the worthy receiving and reverent esteeming of the sacrament of the body and blood of Christ."

A brief review of these passages may be useful. In the first of the Homilies named we are exhorted not to "be forgetful towards that house of God, wherein be ministered the words of our eternal salvation, wherein be entreated the sacraments and mysteries of our redemption. The fountain of our regeneration is there presented to us; the partaking of the body and blood of our Saviour Christ is there offered unto us, and shall we not esteem the place where so heavenly things be handled?" It is unnecessary for our present purpose to explain the figurative language here used. That such language is not to be understood in a "High Church" sense is plain from the close of the second paragraph which follows, viz. "What dens of thieves the Churches of England have been made by the blasphemous buying and selling the most precious body and blood of Christ in the Mass, as the world was made to believe, . . . beside other horrible abuses, God's holy name be blessed for ever, we now see and understand. All these abominations they that supply the room of Christ have cleansed and purged the churches of England of, taking away all such fulsomeness and filthiness as through blind devotion and ignorance hath crept into the Church this many hundred years." The Homily closes with exhorting the people to keep the churches "comely and clean," forasmuch as they have been "scoured and swept from the sinful and superstitious filthiness wherewith they were defiled and disfigured." Alas! that many are seeking in our day to bring back again that "sinful and superstitious filthiness"!

The Homily of "the Place and Time of Prayer" asks sorrowfully: "Have not the Christians of late days, and even in our days also, in like manner provoked the displeasure and indignation of Almighty God, partly because they have profaned and defiled their churches with heathenish and Jewish abuses, with images and idols, with numbers of altars too too superstitiously and intolerably abused, with gross abusing and filthy corrupting of the Lord's holy Supper, the blessed sacrament of His body and blood, with an infinite number of toys and trifles of their own devices, to make a goodly outward show, and to deface the homely, simple, and sincere religion of Christ Jesus?" "Finally, God's vengeance hath been and is daily provoked, because much wicked

people pass nothing [do not care] to resort to the church, either for that they are so sore blinded that they understand nothing of God and godliness, and care not with devilish example to offend their neighbours; or else for that they see the Church altogether scoured of such gay gazing sights as their gross fantasy was greatly delighted with, because they see the false religion abandoned and the true restored, which seemeth an unsavoury thing to their unsavoury taste; as may appear by this, that a woman said to her neighbour, 'Alas, gossip, what shall we now do at church, since all the saints are taken away, since all the goodly sights we were wont to have are gone, since we cannot hear the like piping, singing, chanting, and playing upon the organs that we could before?' But, dearly beloved, we ought greatly to rejoice and give God thanks that our churches are delivered of all those things which displeased God so sore, and filthily defiled his holy house and his place of prayer."

Let it be noted that the "unsavoury taste" of the present Ritualistic reaction has brought back many of the "gay gazing sights" and the "piping, singing, and chanting" of the mediæval age thus condemned by the Church.

In the Homily "of Common Prayer and Sacraments" St. Augustine's description of a "sacrament" is favourably noticed -namely, that it is "a visible sign of an invisible grace; that is to say, that setteth out to the eyes and other outward senses the inward working of God's free mercy, and doth, as it were, seal in our hearts the promises of God. And so was circumcision a sacrament, &c." "The exact signification" of sacraments is in another paragraph explained to be "visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin and of our holiness and joining in Christ," a very important statement which excellently explains the statements made on that very point at the close of the Catechism. Further on the Homily declares that "to administer a sacrament is by the outward word and element to preach to the receiver the inward and invisible grace of God." So far are the Homilies from teaching anything like the magical transmission of "grace" as something given in combination with, or contained in, the "elements" of either one or other of the two sacraments.

We pass by, as outside our present purpose, those passages of

this Homily which give Justin Martyr's account of the Lord's Supper, the special object of that citation in the Homily being simply to show that prayer was in that early time offered up in a language understood by the worshippers. We pass on, therefore, to consider the Homily which specially treats of "the worthy receiving and reverent esteeming of the sacrament of the body and blood of Christ." The Church in that Homily distinctly and unequivocally condemns the practice of non-communicating attendance at the Lord's Supper, now so extensively recommended and practised by "High Churchmen." For it speaks of Christ's "heavenly Supper," "where everyone of us must be guests and not gazers, eaters and not lookers, feeding ourselves and not hiring other to feed for us; that we may live by our own meat, and not perish for hunger while others devour all." "To this constant practice," the Homily says, Christ's "commandment forces us" (Luke xxii. 19, 20; I Cor. xi. 24, 25; Matt. xxvi. 27). "So then, as of necessity, we must be ourselves partakers of this table, and not beholders of other."

The doctrine of the Lord's Supper is, as might be expected, most fully handled in that special Homily. In the opening words of its third paragraph:—

"Before all other things, this we must be sure of specially, that this Supper be in such wise done and ministered as our Lord and Saviour did, and commanded to be done, as His Holy Apostles used it, and the good fathers in the primitive Church frequented it. For, as that worthy man St. Ambrose saith, 'he is unworthy the Lord that otherways doth celebrate that mystery than it was delivered by Him; neither can he be devout that otherways doth presume than it was given by the Author.' We must, then, take heed, lest, of the memory, it be made a sacrifice; lest, of a communion, it be made a private eating; lest of two parts, we have but one; lest, applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases; that is, cleave fast to the first beginning; hold fast the Lord's tradition; do that in the Lord's commemoration which He himself did, He himself commanded, and His Apostles confirmed."

Let it be carefully noted that in this passage, the Church most distinctly condemns the vain imagination which would turn the Lord's Supper into the "Sacrifice" of the Mass. Observe, too, how "Private Mass," i.e. the partaking of the Lord's Supper by the minister alone without "company to receive with him" (compare the 4th Rubric at the end of "the Communion of the Sick," in the Book of Common Prayer) is condemned. "Half-Communion," or "Communion in one kind," is denounced as in Article XXX.

Note also that "Masses for the dead" are likewise condemned, as in Article XXXI, in which those "Masses" are stated to be "blasphemous fables and dangerous deceits."

So little does the Church of England contemplate "prayers for the dead" at the Lord's Supper; so far is the Church's teaching as set forth in her Homilies, removed from that novel teaching, now falsely termed "Church teaching"!

The Homily further urges: "Let us, therefore, so travail to understand the Lord's Supper, that we be no cause of the decay of God's worship, of no idolatry, of no dumb massing, of no hate and malice: so may we the boldlier have access thither to our comfort."

It then explains "that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent, but, as the Scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of His deathyea, the communion of the body and blood of the Lord in a marvellous incorporation, which by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win to their bodies a resurrection to immortality. The true understanding of this fruition and union, which is betwixt the body and the head. betwixt the true believers and Christ, the ancient catholic fathers both perceiving themselves, and commending to their people, were not afraid to call this Supper, some of them, 'the salve of immortality, a sovereign preservative against death,' &c." "And," the Homily continues, "to be brief, thus much more the faithful see, hear, and know, the favourable mercies of God sealed, the satisfaction by Christ towards us confirmed, the remission of sin stablished. Here they may feel wrought the tranquillity of conscience, the increase of faith, the strengthening of hope, the large spreading abroad of brotherly kindness, with many other sundry graces of God. The taste whereof they cannot attain unto who

be drowned in the deep dirty lake of blindness and ignorance. From the which, O beloved, wash yourselves with the living waters of God's Word, whence you may perceive and know both the spiritual Food of this costly Supper, and the happy feastings and effects that the same doth bring with it."

The Homily proceeds to point out that one of the most important points to be realized at a season of holy "communion" is "to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father, but also that He hath made upon His cross a full and sufficient sacrifice for thee, a perfect cleansing of thy sins; so that thou acknowledgest no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only, and that thou mayest say with the Apostle (Gal. ii. 20), 'He loved me and gave Himself for me.' For this is to stick fast to Christ's promise made in His institution, to make Christ thine own, and to applicate His merits unto thyself. Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no Mass, no means established by man's invention. That faith is a necessary instrument in all these holy ceremonies, we may thus assure ourselves, for that, as St. Paul saith, without faith it is impossible to please God (Heb. xi. 6)." "The meat we seek for in this Supper is spiritual food, the nourishment of our soul, a heavenly refection and not earthly, an invisible meat and not bodily . . . so that to think that without faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream a gross carnal feeding, basely Objecting* and binding ourselves to the elements and creatures; whereas, by the advice of the Council of Nicene, we ought to 'lift up our minds by faith,' and leaving these inferior and earthly things, there seek it where the Sun of Righteousness (Mal. iv. 2) ever shineth."

The Homily further affirms, in strict accordance with the

^{* [}This passage is remarkable as being the only instance in which the phrase "objecting" occurs in our formularies. Out of the eight original editions of the Homilies in the British Museum, five read "Objecting," and are dated 1563, 1570, 1571, 1587, and 1595. Ritualists have reintroduced the term "objective presence" to describe the very thing which this Homily censures as materialistic, carnal, and "of the earth, earthy." Ed. Ch. Intell.]

teaching of Article XXIX., that "the unbelievers and faithless cannot feed upon that precious body [of Christ]; whereas the faithful have their life, their abiding, in Him; their union, and as it were, their incorporation, with Him."

We would fain give further extracts from the second part of the same homily in reference to the character of faithful recipients. But we must conclude with an extract from the sermon for Whit sunday:-"Christ commended to His Church a sacrament of His body and blood. They [the Romanists] have changed it into a sacrifice for the quick and the dead. Christ did minister to His Apostles, and the Apostles to other men, indifferently under both kinds; they have robbed the lay people of the cup, saying that for them one kind is sufficient. . . . Which thing being true, as all they which have any light of God's Word must needs confess, we may well conclude, according to the rule of Augustine, that the Bishops of Rome and their adherents are not the true Church of Christ, much less then to be taken as chief heads and rulers of the same. 'Whosoever,' saith he, 'do dissent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are they not in the Church.' A plain place, concluding directly against the Church of Rome."

Such is the teaching of the Church of England as set forth in her Homilies, which contain an authorized exposition of the doctrines propounded in the Thirty-nine Articles which have been subscribed to by all her clergy. We have sought fairly to give a summary of all the passages in which reference is made to the Lord's Supper, and have omitted no passage tending to throw light on the subject. The doctrine of the Homilies of our Church is thus seen to be opposed in all parts to many of those doctrines which are now put forward as "Church teaching," but which are plainly contrariant thereto. May God enable our people to be on their guard against the false doctrine in reference to the Lord's Supper which is "privily being brought in," and which is as opposed to the Church's teaching as it is to that of Holy Scripture.





THE NEW (?) PURGATORY.

HAT "excellent milch cow," Purgatory, is being galvanised into life again for the purposes of its original promoters. Honest old Latimer, preaching before Convocation, truly said, "They that were the wise fathers and genitors of this Purgatory, were in my mind the wisest of all their generation, and so

far pass the children of light, and also the rest of their company, that they both are but fools, if you compare them with these. It was a pleasant fiction, and from the beginning so profitable to the feigners of it, that almost, I dare boldly say, there hath been no Emperor that hath gotten more by taxes and tallages of them that were alive, than these, the very and right-begotten sons of the world, got by dead men's tributes and gifts." It is clear, therefore, that Latimer would have much admired the "wisdom" of Canou Body, who, preaching at All Saints', Margaret Street, on March 13th, 1891, according to the Church Times (March 20th), laid the foundation for future "tribute" on this wise. He said—

"The state into which we pass at death is a state of penitential discipline. The Intermediate State, I repeat it, is a state of life in which God's people are called to live because of sin; and since it is a penitential state we have to ask this question, Why does God thus call men to live in this state of disembodiment? I answer, Still for the same purpose, still for the purifying of the spirits of His elect. . . . The life of Paradise is a life of perfected contrition, and so it is a Purgatory. Truc. we English people do not call it Purgatory, and for this reason. The purgatorial aspect of the Intermediate State is not its prominent aspect. We are taught to call it Paradise, not Purgatory; we are taught to think of those who are there as being not in a condition of restlessness, but at rest. 'Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may

rest from their labours.' But whilst it is true that in speaking of the Intermediate State we had better keep to Bible language, and avoid Medieval expressions, yet this Intermediate State is Paradise because it is Purgatory, for what underlies its peace and joy is its sorrow."

The Rev. N. Green Armitage, as reported in the *Church Review* for March 19th, 1891, preached as follows:—

"And observe how this purgation of the soul is partly painful and partly painless. The painless way is by Baptism, by the Eucharist, and by a reception of fresh infusions of holiness in the unseen world (Estius on Rev. vi. 2, and Art V.). The painful way is by penance, by fasting, by anxiety in Hades, and lastly by the flery trial at Christ's appearance. There are also the mediate and immediate ways of purgation from sin and its stains. The mediate way is through sacraments, and through earthly troubles borne with patience (St. Aug., "C.D.," xxi. 13). The immediate way is when the soul in Hades lives before God in its disembodied state, where the absence of the material body will involve the lack of material means of purgation. There are also the passive and active ways of purgation. The passive way is in the reception of infused holiness into the soul; by Baptism (Delitzsch, "Psych.," v. 3), and in the unseen world. The active way is by penance, by almsgiving, and by the co-operation of the sanctified will in suffering pain here in the flesh, and hereafter apart from the flesh (St. Katharine, "Purgatorio."... Finally, it is the more necessary to call attention to this important idea of the soul's purgation, simply because popular religionism has taken up on this point an attitude at once unphilosophical and unscriptural, in that it confuses the two ideas of forgiveness and sanctification, and is altogether forgetful of the necessity of chastisement for sins, to which have been remitted their eternal penalty, a doctrine plainly taught in the Bible."

The Rev. E. G. Wood put the thing a little more clearly at St. Mary's, Munster Square, when preaching at the Requiem Mass for the deceased C. B. S. members, as reported in the same paper for November 14th, 1890. He said—

"While God remitted the eternal punishment for repented sin, He did not necessarily remit the temporal punishment, part of which is the penalty of death. For the vast majority of Christians the temporal punishment must be paid in the world to come, and the souls in Paradise, because they had not taken up their cross here, and not been mindful of the example of our Lord, are offering the homage of their spiritual suffering in the realms of Purgatory, and were helped by our prayers and Eucharists offered in their behalf."

Another divine, the Rev. C. S. Wallace, preaching at St. Barnabas', Pimlico, at a requiem Mass, is reported by the *Church Review* (November 21st, 1890) to have said—

"The Church has always thought that the time of their waiting might be shortened by the prayers and Eucharists offered for them on earth. St. Augustine's mother, St. Monica, said she desired no magnificent funeral, but that she might be daily remembered at the Holy Eucharist. Is not this our wish for ourselves? And should we

not like to do for those who are waiting what we should like others to do for us when we are gone?"

That consideration is the screw which has "fetched" so many a gold piece from the trembling hands of the widows and orphans of England.

All Souls' Day having been struck out by authority from the Prayer Book calendar, is restored at the "discretion" (or whim) of priestly wire-pullers who are always talking about the "authority of the Church." Accordingly, at St. Alban's, Holborn, last year, the Rev. Allen Whitworth preached a discourse suitable to the performance which followed, and which is thus described—

"There was a catafalque erected in the chancel, covered with a black pall, and white cross, having on each side of it three lights. After some versicles had been recited by the eantors, the thurifer approached, and the priest blessed the incense with which he spersed and censed the catafalque. The priest, making the sign of the cross towards the catafalque, said, 'Rest eternal grant to them, O Lord,' and the choir responded, 'And let light perpetual shine on them.' Then the cantors sang, 'May they rest in peace.' The office concluded with the hymn, 'They are not dead, but sleeping.'"

It is added-

"The Guild of All Souls, formed as a local society in 1873, at Hatcham, has developed to such an extent that in 115 Anglican churches Vespers for the dead were sung, and reference to All Souls' Day was even made in some cathedrals on Sunday, while the society has supplied nearly 100 parishes with funeral palls, and given away some hundreds of shrouds and lych-palls, black vestments, chalice veils, altar frontals, and candlesticks."

In their Twelfth Annual Report they say the "offering of the Holy Sacrifice is available for all, both living and departed; and through it, by Christ's merits, joy and refreshment are vouch-safed to the souls which lie waiting"—till doomsday. Hence the frequent celebrations requiring multiplied altars, and productive of multiplied fees, and mortuaries for our new Charons who propose to 'harry' Purgatory—'for a consideration.'

"We may well ask ourselves," says Bishop King, "Have we done all we could for the departed? Might not communicants ask for the celebration of the Holy Communion on the day of their friend's funeral? Or if that be difficult, because in the country funerals of the poor are generally in the afternoon, might it not be possible to have always an early Communion on Thursday morning when there had been a death during the week?"—Speech at Leicester Church Congress.

The President of the E. C. U. (the Romanizing Society of which Bishop King is a vice-president) explains what "we can do for the departed" means.

"Are we anxious to make an offering for others besides ourselves? No single Eucharist can be celebrated anywhere without affecting the well-being of the whole Church, since it is the offering of the merits of Him who died not for a favoured few but for all.

"Do we desire to make atonement for past sin? Here we may offer before the Father the blood of the Victim whose death has made a

perfect expiation for the sins of the whole world.

"Are we troubled about those who in the shadow of death are awaiting the judgment? The blood of the Sacrifice reaches down to the prisoners of hope, and the dead as they are made to possess their old sins in the darkness of the grave, thank us as we offer for them the Sacrifice which restores to light and immortality."—"The Priesthood of the Laity." A paper read by the Hon. C. L. Wood (President of the English Church Union), at the 18th Anniversary of the C. B. S., 1880.

In 250 churches the feast of "All Souls" was observed by special celebrations, and the (R. C.) Canon Moyes writes in the *Tablet* of November 13th, 1890—

"We are not to imagine that the Anglican doctrine of Purgatory—if the middle state minus purgation can be called by the name—is to remain in the regions of abstract belief. Those who hold it are presumably much too earnest and sincere not to feel that the doctrine carries with it a duty of practical fulfilment. One may hope that the piety and charity of such worshippers may react upon themselves, and merit for them those graces of light which will lead them from the shadow to the substance and to the one fold of the Church that alone is Catholic."

Meantime the vultures who hover round death-beds for "spiritual" pelf, will terrorise the helpless souls to whom they find access, fulfilling the description of Hooker—"We labour to instruct men in such sort, that every soul which is wounded with sin may learn the way how to cure itself: they, clean contrary, would make all souls seem incurable unless the priest have a hand in them." For after all, be it remembered, Masses must be paid for: this is the true raison-d'être of the new (?) Purgatory. And our bishops look on, and make no sign!

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THE BISHOPS AND THE RITUALISTS.

I may be thought that enough and more than enough has been already said and written on the subject of Ritualism, but when we consider how rapid a progress it has already made in this country, that faithful men see that not only the Established Church but the cause of Protestantism itself in England is now passing through a severe crisis, every effort should be made, looking to Him

who alone can give success, to inform the minds and awaken the consciences of the people of our professedly Protestant country. To use the homely phrase of President Lincoln during the Civil war in North America, "It is our duty to keep pegging and pegging away." There is one phase in our controversy with the Ritualists which I think well deserves our attention, and it is this, the persistent and avowed attempt of our Bishops, with very few exceptions, to give to the Ritualists in their respective dioceses the status of loyal and faithful ministers of the Established Church, and to endeavour to induce their strictly Protestant brethren to work harmoniously with them; I must say, seeking peace without any regard to the truth of God. It is quite clear that the great object of Archbishop Benson in his recent Judgment in the Lincoln case was to free Ritualists from blame, and to give them a favourable place in the estimation of the public, and so to make peace among all Church Ministers, though this could not be without a sacrifice of principle. Archbishop Magee has said that his object was, while Bishop of Peterborough, to induce all his clergy to work together without any contention, and, no doubt, he will pursue the same policy in his new diocese of York. The Bishop of Exeter, Dr. Bickersteth, who bears an honoured name, and who himself had a good report before he was made a Bishop, does not seruple to give Ritualists his countenance, and to give them preferments with the cure of souls. The last public utterance of the late Bishop Lightfoot of Durham (a Prelate, admirable for his learning, his unwearied attention to the duties of his office, and for his great generosity and utter unselfishness), was that he regarded all his clergy as equally deserving of his respect, saying he had never been and never would be the bishop of a party, and he showed that he did not regard Ritualism with any disfavour by making Canon Body, a professed Ritualist, a Canon of Durham, and giving him the

office of Missioner in his diocese, thus investing him with power to spread abroad his sadly faulty teaching. The Bishop of Gloucester and Bristol, Dr. Ellicott, for many years spoke and wrote as an earnest Protestant, and so consistently ignored the Mass-house at Clifton in his diocese, of which the Rev. R. W. Randall is vicar, refusing to license a curate for the church, or to hold a confirmation therein. His Lordship, without apparently any submission on the part of Mr. Randall, has reversed all this and now readily licenses a curate, and annually holds a confirmation at All Saints'. And what is more, he has out of the whole body of his clergy selected the erstwhile proscribed Mr. Randall to be an Honorary Canon in Bristol Cathedral. This is a very striking case, for it shows that a very able man, after condemning Ritualism with all his force for several years, now deems it expedient to sanction its pestiferous doctrine and practices.

Before we give our assent to this policy of our bishops, and cry, "Peace, peace," let us bear in mind what Ritualism really is. This is a wide subject, and I cannot enter upon it at any length, so I will confine myself to three matters, the treatment of which by Ritualists will sufficiently show whether they can

be trusted as safe expounders of our Protestant faith.

The matters I select are, 1. The Lord's Supper. 2. The Confessional. 3. The attitude or bearing of the Ritualists

towards the decisions of the Queen's Courts.

Now, what is the Lord's Supper as the same was ordained by by Jesus on the eve of His death? While sitting at the table with His disciples, having come together to partake of the annual Paschal feast, Jesus took bread, and when He had given thanks, He brake it, and said, "Take, eat, this is My body, which is broken for you (which Protestants say can only mean, this represents, or is a figure or sacrament of My body to be broken for you), this do in remembrance of Me." "After the same manner He also took the cup (containing wine), saying, this cup is the new testament in My blood, this do ye as oft as ye drink it in remembrance of Me." And St. Paul adds, writing we may say by the dictation of Jesus himself, "For as often as ye eat this bread and drink this cup, ye do shew (or proclaim) the Lord's death till He come." 1 Cor. xi. 26.

Thus we may say the purpose of Christ's ordinance is that believers should come together to feed upon His death, the only and all-sufficient sacrifice for sin. This is spiritual food of which only those who are "born again," can partake; for such, it is meat indeed. There is nothing carnal, or of the flesh here. If we are to benefit by partaking of the bread and wine, we must feed on Christ in the heart by faith with thanksgiving.

Now how do the Ritualists treat the Lord's Supper?

In one word they carnalize it: they make it a priestly function. Jesus said nothing of a priest or even of a minister when he said "Do this in remembrance of Me." Neither does St. Paul when he rebuked the converts in Corinth for their

irregularities when they met together; nor does it seem that the early Christians required an ordained minister when they broke bread from house to house. Instead of a Protestant table a Ritualist requires an altar, and after he has said certain words, setting apart or consecrating the bread and wine to be used at the supper, he holds that the same have in them the glorified body and blood of Christ, and are, therefore, thenceforth to be deemed holy. The bread and wine so consecrated are then offered up by a sacrificing-priest as a propitiation for the sins of the living and the dead. "It is this tenet that there is a presence of Christ in or under the forms of bread and wine which has led to such gross coarse material views of the Sacrament, it is this which has led to the reservation of the Sacrament, as if in some way Christ Himself were inseparably attached to the consecrated elements; it is this which has led to the notion that Christ present in the elements is in them to be adored; it is this which has led to that most ensnaring and delusive doctrine of fasting communion, a doctrine which strikes at the very root of faith, a doctrine according to which Christ, the King of Glory, is believed actually to enter with the bread and wine into our bodies, which are supposed to be the more pure and clean for the reception of the heavenly Guest, because we have not suffered food to pass our mouths, and this, in direct defiance of the plain words of our blessed Lord, 'That which entereth into a man defileth not the man."

"English clergymen do not hesitate to speak of the Lord's Supper as the Sacrifice of the Altar or the Mass.... They are taught to pray after receiving the Sacrament, 'I thank Thee O my good Jesus that not only Thou art become my food, but also in the blessed Sacrament offerest Thyself a continual sacrifice for my salvation to the Eternal Father.'... In the Altar Manual of the Ritualists the sacrifice in the Lord's Supper is declared to be a 'sin-offering,' that it is one of 'propitiation,' that it consists of the true body and blood of our Lord Jesus Christ, and that it

is part of the same offering which He Himself made."

The above extracts in inverted commas are taken from "The Doetrine of the Lord's Supper," by Dr. Perowne, now Bishop of Worcester, published in the year 1887, when he was Dean of Peterborough, and after writing what I have given above and more to the same effect, he says, "Now be it remembered that teaching like this is accepted and defended at this moment by a large body of English Churchmen, and I ask, Is this the voice of England or the voice of Rome? And if it is the voice of Rome how can men who hold this language reconcile it with loyalty to our Church? Such teaching is in flagrant opposition to the teaching of our Articles and our Liturgy."

Latimer: "Stand from the altar you sacrileging (I should have said, you sacrificing) priests, for you have no authority in God's Book to offer up our Redeemer . . . and you lay people come away from forged sacrifices, which the Papists do feign

only, to be lords over you, and to get money."

The Ritualists apparently deeming the function of the sacrificing priest to fulfil the purpose of Christ's sacramental ordinance, wholly disregard what St. Paul says in 1 Cor.

x. 16, 17.

The Apostle there in effect urges that when we come together to partake of bread and wine in commemoration of the sacrificial death of Christ we not only have fellowship and communion with Him as our God and Saviour, but that we should also regard those who are with us at the same table as our brethren and members of the same mystical body of Christ. We are all in the presence of Christ, and we can look to Him as our Common Head. We need no priest to give us fellowship and communion with Christ and with one another. As the bread or loaf used to represent the crucified body of Christ is one loaf, though composed of many grains of wheat, so those who partake of it when broken are one body though many members, if they have the same faith and love.

In many of our churches where Ritualism prevails, it is customary, if not with the approval of the officiating clergy, certainly without any rebuke on their part, for many of the general congregation to remain during the celebration of the Holy Communion though they do not come to the Lord's table. It seems to be thought that persons may be benefited by being present during the pretended propitiatory offering of the sacrificing priest. There is nothing new in this; it is part of an old superstition condemned in the homily on the Lord's Supper, where we read, at the heavenly supper "every one of us must be guests and not gazers, eaters and not lookers, feeding ourselves and not

hiring others to feed for us."

The Bishop of Liverpool, Dr. Ryle, in his little book, "The Thing as it is," writes, "Grant for one moment that the Lord's Supper is a sacrifice and not a sacrament, grant that every time the words of consecration are used the natural body and blood of Christ are present on the communion table under the forms of bread and wine, grant that every one who eats that consecrated bread and drinks that consecrated wine does really eat and drink the body and blood of Christ, grant for a moment these things, and the most momentous consequences result from these premises. You spoil the blessed doctrine of the finished work when He died on the cross. A sacrifice that needs to be repeated is not a perfect and complete thing. You spoil the priestly office of Christ. If there are priests that can offer an acceptable sacrifice to God besides Him, the great High Priest is robbed of His glory. You spoil the scriptural doctrine of the Christian ministry. You exalt sinful men into the position of mediators between God and man. You give to the sacramental elements of bread and wine an honour and veneration they were never meant to receive and produce an idolatry to be abhorred of faithful Christians."

Looking to what I have written above, I trust I am justified in asserting that the Ritualists have in effect taken out of God's Word the ordinance of the Lord's Supper, as instituted by Christ Himself, and have substituted for it a figment, a device of men seeking profit and pre-eminence for themselves. A fearful crime.

II. AURICULAR CONFESSION.

This we know is practised by the Ritualists and is strongly urged by them. On this head I will first make some extracts from what William Tyndale, the martyr, wrote on the subject, and then give the statement of Bishop Ryle in his book, "The thing as it is." "They of the old law [the Jews] had no confession in the ear. Neither the Apostles nor they that followed many hundred years after knew of any such whispering. . . . Shrift in the ear is verily a work of Satan; and that, the falsest that ever was wrought, and that which most hath devoured the faith. . . . A Christian man is a spiritual thing, and hath God's Word in his heart, and God's spirit to certify him of all things. He is not bound to come to any ear. . . . When a man feeleth that his heart consenteth unto the law of God and feeleth himself meek, patient, courteous, and mereiful to his neighbour, altered and fashioned-like unto Christ, why should he doubt but that God hath forgiven him and chosen him, and feel His spirit in him, though he never crammed his sin into the priest's ear." Such are some of the words of Tyndale on the subject. Bishop Ryle's judgment is as follows: "The habit of private or auricular confession to a minister is one of the most mischievous and dangerous inventions of the corrupt Church of Rome, and has been the cause of enormous immorality and wickedness. Moreover, it is so expressly condemned in the homily of repentance that no minister of the Church of England has any right to recommend, encourage, or permit it, if he is honest and faithful to his ordination vows."

III. THE ATTITUDE OR BEARING OF THE RITUALISTS TOWARDS THE DECISIONS OF THE QUEEN'S COURTS.

That the Ritualists think they may rightly and without sin refuse compliance with the decisions of the Queen's Courts when their teaching or their practices are thereby condemned has been shown again and again. It matters not for my present purpose how they justify themselves in acting as they do, but the reason they give is that their teaching can only be rightly judged of by ecclesiastical persons and not by laymen. I now undertake to show that their contention is condemned alike by the Word of God and the formularies of our Established Church, and that consequently they must be adjudged to be transgressors and lawless men.

St. Paul, Rom. xiii. 1, thus wrote: "Let every soul be subject unto the higher powers for there is no power but of God, the

powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God." In the homily on obedience we find the following commentary on this Scripture: "Here let us all learn of St. Paul, the chosen vessel of God, that all persons having souls (he excepteth none, neither priest, apostle nor prophet, saith St. Chrysostom) do owe, of bounden duty and even in conscience, obedience, submission, and subjection to the high powers which be set in authority by God; forasmuch as they be God's lieutenants, God's presidents, God's officers, God's commissioners, God's judges, ordained of God Himself, of whom only they have all their power and authority. . . . They who resist, resist not man but God; not man's device and invention, but God's wisdom, God's order, power, and authority." As St. Paul taught he acted, for when His teaching was impugned by the Jews, he scrupled not to submit the judgment of his conduct, and to defend himself before the heathen Roman governors, Felix and Festus, and before King Agrippa, and finally he appealed unto Cæsar, though he was not only a heathen man but a cruel and arbitrary prince. See Acts xxiv., xxv., xxvi. The same doctrine that we find in the epistle to the Romans we find in that of St. Peter. 1 Peter ii. 13. He wrote, "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them who are sent by him for the punishment of evil doers and for the praise of them that do well." And this is the commentary on these words in the homily to which I have just referred: "I need not to expound these words, they be so plain of themselves. St. Peter doth not say: Submit yourselves unto me, as the supreme head of the Church; neither doth he say, Submit yourselves from time to time to my successors in Rome, but he saith, Submit yourselves unto your king, to your supreme head, and unto those he appointeth in authority under him; for, that ye shall so show your obedience, it is the will of God; God will that ye should be in subjection to your head and king. This is God's ordinance, God's commandment, and God's holy will that the whole body of every realm and all the members, and parts of the same, shall be subject to their head, their king, and that as St. Peter writeth, for the Lord's sake, and as St. Paul writeth, for conscience sake, and not for fear only."

Looking into the 39 Articles of the Established Church of England, the 37th is "The King's Majesty hath the chief power in this realm of England and other his dominions, unto whom the chief government of all the estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain."

Such is the teaching of the Word of God, and such the injunctions of the formularies of our Church on the subject now before us, all of which every clergyman when he is ordained solemnly promises to obey; yet horrible is the fact that, to use an expression in one of the episcopal charges of Dr. Magee, when Bishop of Peterborough, the Ritualists treat the decisions

of the Privy Council, the Queen's highest court for ecclesiastical cases, as so much waste paper when the judgment is against Surely we should withdraw ourselves from men who so act as "walking disorderly" (2 Thess. iii. 6), and not regard them as many of our Bishops do, as pious and faithful men. "Let God's word try every man's doctrine, and whomsoever God's word proveth unclean, let him be taken for a leper."—

Tyndale.

"Our hypocrites boast themselves of the authority of Peter and of Paul and the other Apostles clean contrary unto the deeds and doctrines of Peter, Paul, and of all the other Apostles, who both obeyed all worldly authority and power, usurping none to themselves, and taught all other to fear the King and Rulers, and to obey them in all things, not contrary to the commandment of God; and not to resist them though they took away life and goods wrongfully. This did our spirituality never

yet nor taught it."—Tyndale.

The source of all the Ritualistic errors upon which I have commented is one and the same,—the virus of sacerdotalism. The Lord's Supper, as instituted by Jesus Christ, has been expunged from the Word of God in order that a Priest may offer a propitiatory sacrifice. The confessional is set up in order that the conscience of the victim may be tortured, and that absolution may be given by a Priest. The Ritualists trample the edicts of the Queen's Courts under their feet because the Pope's Canon Law says that Priests are not subject to the judg-

ments of laymen.

About fifteen years ago many of our Bishops wrote and spoke faithfully as to Ritualism. They denounced its teaching as contrary to the Word of God and the formularies of our Church, and they declared that it sought to undo the Reformation in the sixteenth century, and that its aim is to effect a union with the corrupt Church of Rome. But, though Protestant doctrine and practice had many good words, the Bishops did nothing. The consequence is that the plague spot has extended year by year till its dimensions now occupy a considerable part of the Church area. The Bishops apparently, with one exception—that bold and honest man, the Bishop of Liverpool, Dr. Ryle—now think that Ritualism cannot be put down or stayed, and that the only course now is to tolerate it as part of the faith and system of the Established Church.

This is a new and deeply important question for the lay members of our Church to consider. Are they or are they not prepared to adopt the apparent decision of the Bishops? Those who have a "single eye" will have no difficulty in answering this question. They will not tolerate that an attempt should be made to make light and darkness coalesce, so that they may form one homogeneous whole. In their judgment the question is simply the question of Elijah, "If the Lord be God follow Him, but if Baal then follow him." 1 Kings xviii. 21.

To conclude. My earnest prayer is that all those who have

been led to see and rightly estimate the fearful, God-dishonouring doctrines of the Ritualists may hear and obey the voice from heaven,—"Come forth, MY PEOPLE, OUT OF HER, THAT YE HAVE NO FELLOWSHIP WITH HER SINS AND THAT YE RECEIVE NOT OF HER PLAGUES." (Rev. xviii. 4, R.V.)

- "Thou shalt in any wise rebuke thy neighbour and not suffer sin upon him."-Lev. xix. 17.
- "Thou shall not plow with an ox and an ass together."-Deur. xxii. 10.
- "If the Queen have any pernicious enemy within her realm, those they be that do cause her to maintain idolatry, for this hath been always the destruction both of Kings, Queens, and whole Commonwealths; as I am afraid it will make this Commonwealth of England to quake shortly, if speedy repentance be not had among the inhabitants thereof."—LATIMER.

WM. CLAYTON CLAYTON, M.A.,

Barrister-at-Law, Sometime Fellow of Jesus College, Cambridge.

Tunbridge Wells,

April 20th, 1891.



LORD EBURY

ON

THE POSITION OF ECCLESIASTICAL AFFAIRS.



HE following letter, from the pen of Lord Ebury, appeared in the *Times* of May 20, 1891:—

"I shall be greatly obliged to you if you will allow me a space in your columns to state what appears to me to be the present strange position of our ecclesiastical affairs in this country. It may be that I have grown too old to be able to form a just estimate of, or to draw correct deductions from,

what is passing before my eyes; but if such is the case, I am sure at all events to be set right.

"The Lincoln Judgment, which is very much at the present moment in the thoughts of the public, terminates with an admonition to those who. like myself, amongst other things, object to the teaching of that right rev. prelate, that we are not to be suspicious, and, above all things, not to be guilty of espial—I think that is the word employed to denote the practice objected to—whatever it may be. But may I respectfully request the most rev. and right rev. judges who make these extra-judicial remarks to tell us what we are to do under the circumstances in which we find ourselves placed?

ourselves placed?

"The present position of affairs would seem to be this. A great many innovations have been introduced in the conduct of our services during the last forty years, and every one of these has indicated some additional deviation from the doctrines adopted in this country at the time of the Reformation. These innovations are leading us back to the Church of Rome. Those who have adopted them disguise the Church to which they are tending under the name of 'the Catholic Church,' and defend their views by a non-natural interpretation of the Articles of our Church. The natural result of all this is a continual flow of clerical and other perversions to the Romish Communion.

"In the earlier stages of this revolution we looked for protection to our rulers in the Church; but, so far from that being accorded to us, we observed that in many instances the (as we considered them) offenders were encouraged, and in others the admonitions of the Ordinary were set at defiance without punishment following. I believe I am justified in saying that you may look through all the episcopal and archidiaconal charges delivered during the period mentioned and scarcely find one word of caution to the younger large segment the dangers to which they green expressed.

clergy against the dangers to which they are exposed.

"But now let me call attention for a moment, before quitting the subject of the Lincoln Judgment, to the anomalous condition in which we are placed. Previous decisions of her Majesty's Supreme Court of Appeal have

been ignored; and it is assumed that the decisions of this Tribunal do not bind a purely spiritual Court, and thus we have two Courts pronouncing judgment upon the same laws and coming to contradictory decisions! There were difficulties enough existing before, but I do not think anyone will consider it an exaggeration to describe this state of affairs as confusion worse confounded.

"To return, however, to what I was before saying in reference to the deviations from our Church of England formulas which have taken place during the last forty years. They have produced their natural effects. Steps more and more decided towards that Church from which we separated ourselves at the time of the Reformation have been taken, and the foundation has now been laid for the resuscitation of monks and preaching friars. This has been done by the episcopal institution of a society of celibate clergy, separate from the world. At first it was proposed that these clergy should vow themselves to lifelong celibacy and poverty unless a Bishop should grant them a sort of Papal dispensation if they wished to be relieved. But this idea was abandoned, and I mention it only to show what is foreshadowed. The other institution is that whose members, under the name of lay readers, are licensed to hold services and to preach anywhere in her Majesty's dominions that their aid is required. There is, of course, a great deal to be said in explanation of the how, the why, and the wherefore these societies are instituted; but they are not private societies, such as those of which we have happily many, for the purpose of spreading the knowledge and promoting the influence of vital religion, but new orders of the Protestant Church of England, established and consecrated by the Bishop under rules and regulations, special services, and solemnities in St. Paul's Cathedral! This is what I mean when I say that it appears to me like the foundation of monkish orders and preaching friars-regulars and seculars. I say foundation, for so rapid is our adoption of Romish institutions that it is not possible to say how soon these shadows may not become substantial realities.

"To these considerations I desire to add others of a still more serious description. It is said that there are middle-class schools, professing to give Church of England teaching—how many I am unable to specify, but I hear there are a formidable number scattered throughout the country—where auricular confession is encouraged, together with the necessity of priestly absolution. The existence of these seminaries can hardly be unknown to our hierarchy, and the disastrous effects of them cannot be exaggerated.

"One more example of the present anomalous state of our ecclesiastical affairs I should be glad to notice—I mean the existence of what is called the House of Laymen. With all respect to the individuals who compose it, I presume it cannot be supposed to represent the opinion of any very large portion of the laity of the province of Canterbury, any more than Convocation can be said to represent the clergy. But, putting this on one side, what I should desire to have explained would be by what authority this body was constituted, and what its authority is now that it is in action—It may be an excellent body, but I venture to suppose that it has no authority, and therefore must be deemed anomalous.

"Such being the present state of things ecclesiastical, as they appear to me, I do not think that I shall be blamed for endeavouring to call public attention to them in hopes that those who are entrusted by her Majesty with the care of Church and State, and whose duty it is to keep continual watch over them, will be able to devise remedies for the evils from which we are now suffering, and that those who are true children of the Reformation will not be rebuked because they strive to the utmost of their power to prevent the charter of their religious liberty from being obliterated before their eyes."

To be obtained at the Office of the Church Association, 14, Buckingham Street, Strand London, at the price of 2d per doz., or 1s per 100.

THE INQUIRING PARISHIONER;

OR,

JUSTIFICATION BY FAITH.

BY THE

REV. BEAUCHAMP W. STANNUS, M.A.,

Rector of Arrow, Alcester.

Inquirer. I do not understand how it is that "Works done for us,

and not by us, are the works that save.'

Clergyman. The "works done for us" are the works performed by our Redeemer during the thirty-three years in which He dwelt among men. The Lord Jesus did not come into this world only to die. It is a mistake to imagine that this was the whole object of His taking to His Divine person the nature of man. He came into this world to live for man, as well as to die for man; and this was needful, because God requires perfect righteousness from man before he can obtain eternal life; but "all have sinned" (Rom. iii. 23), so that every man, woman, and child has lost all title to eternal life, and deserves eternal death. Christ came, then, not only to suffer punishment in the sinner's stead, He came also to lead a lifetime of sinless obedience in the sinner's stead, that His life, as well as His death, might be put down to the sinuer's account. Hence the Apostle tells us, "God sent forth His Son, made of a woman, made under the law" (Gal. iv. 4), that He might, as a man, submit to that law which was given to man, and which man never obeyed. Our Lord's human nature was pure and free from sin; in this respect it was the very opposite of our nature, which is full of impurity and corruption: our Lord had perfect purity of nature, and perfect righteousness of life, thus He became "The Lord Our Righteousness." He did not take our nature merely to set us an example to imitate; He came to lead the life of an unfallen man, that fallen man might plead that lifeeven Christ's-as his title to glory.

Take as an illustration a sculptor who carves on wood or stone. He cannot bring his work to perfection if the wood and stone are rotten, and tumble to pieces at every touch of his tools: the defect is in the materials and not in the sculptor nor in his tools. What does he do? He throws away the decayed wood and stone, and sets to work on the solid heart of oak, or on the sound flawless marble, and then he perfects his work. This is what God has done (see Rom. viii. 3, 4). "What the Law could not do in that it was weak through the flesh," God sending His own Son in the likeness of sinful flesh condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us who walk not after the flesh but after the Spirit." God placed us aside and substituted for us Christ, the Root of David, the tried Stone, the Rock of Ages, and "what the Law could not do" in us, it has perfected in Him, who was by nature and in His life without spot and blameless, and now we may plead that life, in

which Christ lived our substitute, as our title to glory.

Inquirer. Then what about the death of our Lord Jesus Christ? Clergyman. By the offering upon the cross, Jesus endured the punishment the law required, and justice having no further claims, a just God can pardon the guilty. (Rom. iii. 26.) The sacrifice of the death of Christ was not in order to induce the Father to love us. but to render it a righteous thing in Him to act upon the love He

acready felt. (John iii. 16.) But Christ's obedience for us, which was finished in His death, procures not only the sinner's pardon, but his title to glory. As the death of Christ was necessary in order to the forgiveness of sins, so His obedience, from Bethlehem to Calvary, was alike needful to merit heaven for us. This obedience was the first part of Christ's entire righteousness, which was finished by His death. He was our Surety, in obeying as well as in suffering; He fulfilled every duty to which man as a creature is called, and endured every penalty to which man as a sinner is exposed; He "took upon Him the form of a servant" (Philip. ii. 7), and served in the stead of sinners, obeying the law for us; He suffered in the stead of sinners, bearing the curse for us; His death plucks us as brands from the burning; His obedience unto death (Philip. ii. 8) entitles us to exaltation in glory. (See Zech. iii. 2-5.)

Is not God's plan for saving us as just as it is loving and merciful? In Romans v. 19, we read, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;" we are here taught, that in the very same way "as" we were made sinners, "so" we may be made righteous. There is a parallel here—"as," "so"—the comparison is between the work of the First Adam, which ruined us, and the work of the Second Adam, which saved us. We were in the First Adam as the oak is in the acorn, or the flower in the bud, or the stream in the fountain, or as the leaves are in the tree: we were not in Adam as corn is in the field, each ear on its own stalk: but when the First Adam fell, we all fell in him; in like manner, when the Second Adam obeyed, we obeyed in Him. "As" in Adam we were made sinners by imputation all at once—all guilty through the offence of one, "so" in Christ we are once—all guilty through the ordere of one, so in Christ we are made righteous by imputation all at once—all holy through the obedience of one. "As" Adam was the head, and root, and stock of all his natural seed, "so" is Christ the head, and root, and stock of all His spiritual seed. "As" once we were made sinners by a sin which we did not actually commit, "so" now we are made righteous by an obedience which we have not actually performed. "As" Adam disobeyed, and we are lost, "so" Jesus obeyed, and we are saved. "As" the disobedience which ruined us was not our own, but another's, even Adam's, "so" the obedience which saves us is not our own, but another's, even Christ's. "As," in justice, God drove man out of Paradise, for the sin of one man, "so," in justice, as well as in mercy, God will admit man into Paradise for the obedience of one man. "As" sin, committed nearly six thousand years ago, ruined us, "so" righteousness, performed nearly two thousand years ago, justifies us; that is, in it God pronounces the sinner righteous. Therefore we are by God reckoned righteous; as righteous as if we had ourselves in unfallen nature fulfilled the law in every one point. I might say, more righteous. Christ's righteousness is laid upon us, as our sins were laid upon Christ-we are "made the righteousness of God in Him." (2 Cor. v. 21.) Thus we see, the law found the sinner without righteousness, and left him without it; the Gospel finds the sinner without righteousness, and provides him with it, by giving him a righteousness infinitely perfect and Divinely glorious; for Jesus, whose righteousness is ours, was God as well as man.

Ignorance of the righteousness of Jesus Christ is the great occasion of self-righteousness in man. A person does not like to throw away an old garment until he is first supplied with one that is new and clean: even so, a sinner, who is in ignorance of the meaning of Christ's merits, will, even on his death-bed, retain his own so-called

"good works," and urge them as a part of his plea for glory; he does not like to throw them away. But if you or I were to go to such an one, and assure him from God's Word—"Here are two garments for your soul; you may and must choose one of them; one is made of the works of your own life, the other of the works done for you in the life of Jesus Christ; the one is made of the works of sinful nature, the other of the works of sinless nature: in the one, you will appear before God in all your own shortcomings and sinfulness, for even the works you may have done by the Holy Spirit's assistance are polluted, because of the depravity that remains in even the best of God's people; in the other, God will behold you covered with the perfect obedience of His 'beloved Son, with whom He is well pleased,' and on whose account He will be well pleased with you:" with God's blessing upon this statement of truth, would the man not be constrained to exclaim, "Oh, let me die covered with the merits of my Saviour! let not even my best deeds be seen! Let me appear before God not in my own works, but in my Saviour's only. 'I desire to be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Philip. iii. 9)

Inquirer. Thank you, I understand. Will you now explain to me

the meaning of "Coming to Jesus"?

Clergyman. It means a coming of the soul, a willingness to receive Him as Saviour and Master. By "coming to Jesus," and "believing in Jesus," and "faith in Jesus," we understand the same thing. A man is not justified for faith but by faith; and when we say "saved by faith only," or "justified by faith," we do not mean that there is any merit in faith, or that faith is any more than the instrument which conveys salvation to us. The virtue that healed the woman did not come out of the hand that touched Christ's garments (Luke viii. 43, 44, 46), but out of Christ who was touched; and thus it is "in believing," or "through faith," as the channel of conveyance, that the work of Christ's life and death is received by the believer. Justifying faith believes all truth in Holy Scripture, and therefore we must not separate faith in the Word of God from faith in Jesus Christ. To believe in Christ and in His Word, is to believe in pardon and in the perfection of His righteousness; and let me add, faith in Christ is not a dead faith, it is a living and a working faith, for it is wrought in the heart by the power of the Holy Ghost. It overcomes the world (1 John v. 4); it enlightens the mind; it is a faith which produces repentance unto life. It is not satisfied with a mere salvation from the punishment of sin, it is always attended with an earnest desire to be saved from the love as well as from the guilt of sin: it confesses that God is not "unrighteous who taketh vengeance." It sends the sinner to his Bible and to his knees (Acts xvii. 11, 12; ix. 11); he becomes not another, but a new man (2 Cor. v. 17); it is a faith which produces a change in the man, he becomes prayerful, watchful, humble; it purifies his heart and "worketh by love" (Gal. v. 6); it takes hold of the pardon bestowed and of the righteousness conferred, and at the same time of the promise, "A new heart also will I give you, and a new spirit will I put within you." (Ezek. xxxvi. 25-27.) Hence it is that believers are holy, "a peculiar people, zealous of good works;" they have a hand as well as a heart for God; being saved by grace, they make known to perishing sinners the blessedness of being united to Christ by a living faith. The sinner being in a state of salvation, then it is that he begins to do good works which God will be pleased to accept and to reward; "for we are His workmanship,

created in Christ Jesus unto good works" (not in good works unto Christ Jesus) "which God hath before ordained that we should walk in them." (Eph. ii. 10.)

Inquirer. Is there then any difference between the works which God rewards, and the works in which we are made righteous

and saved?

Clergyman. The works of the Christian which God accepts and rewards are quite distinct from the works (Christ's works) in which we are made righteous. An illustration will make this plain. Let us suppose the case of a vessel wrecked off some foreign coast. The night is dark and stormy; the crew are in imminent peril of a watery grave. The first who discovers their distress is the king of the country, and he, with heroic during, at once attempts their rescue, and brings them safe to shore; the saved mariners, overpowered by the loving compassion of their royal deliverer, resolve to become his devoted subjects. They cannot endure the thought of separation, and they determine never again to return to their native land. The king carefully observes their conduct, and in course of time bountifully rewards their services. Would it not be absurd in these men, because they are thus rewarded, therefore to conclude that their services saved them from shipwreck? Would not this be the basest ingratitude? And would they not deserve to lose their reward? They were first saved by their Prince, and then, from a principle of gratitude, they did the works which He approved. Now, my friend, apply this illustration: Ours was a lost condition; we were nigh sinking in the abyss of woe; and when the Lord Jesus "saw that there was no man," He Himself came to our dark, sin-stricken world, that we, abandoning the wreck of human merit, might confide in the lifeboat that conducts to glory. He braved the surges and billows of offended justice, and has brought us into a condition of safety. He who is our Saviour is henceforth our Lord; we are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." (Ephes. ii. citizens with the saints, and of the household of God." (Ephes. ii. 19.) "The love of Christ"—His love to us—see 2 Cor. v. 14—"constrains us." "We love Him, because He first loved us." (1 John iv. 19.) Our great Deliverer observes our services, and is graciously pleased to reward His saved people according to their works; and shall we, therefore, with ingratitude more than base, make mention of our works, which are but the consequence, and not the cause, of our salvation? The works that save us are eighteen hundred years old and upwards, and so were performed centuries before we were born! We work because we are saved, and not that we may be saved; not for salvation, but from salvation. (Ephes. ii. 10.) We work not for life, but from life. Never again let us entertain a thought so dishonouring to our merciful Deliverer, who not only risked His life, but laid it down, that He might reconcile us to Divine favour, and bring us back to paradise. "Not unto us, O Lord, not unto us, but unto Thy name give glory." (Psalm exv. 1.) "By the grace of God I am what I am" (1 Cor. xv. 10); and while I believe that to my every attainment in piety there will be a corresponding point in glory, "I will make mention of Thy righteousness, even of Thine only." lxxi. 16.)

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15th Thousand.]

Evening Communions.

BY THE

REV. C. H. MARRIOTT,

Vicar of Walton, near Ipswich.



O much is said by way of condemnation of Evening Communions; abhorred of High Churchmen; all but forbidden of some bishops; stigmatized by very extreme men as "a heresy to be rebuked openly," I think reasonable people ought to have a right understanding on so important a subject. As they are becoming somewhat frequent in the Metropolis and large towns, surely it becomes sober-minded Churchmen to inquire whether they are such abominations.

It is well to ascertain how Evening Communions became so universally changed to morning ones

from the middle of the third to the middle of the nineteenth century.

It is proposed to do this by tracing the history of the ordinance, so far as it can be traced, to A.D. 250. I need not dwell at much length on its first institution; it is well-known

that our Lord ordained it in the evening.

Though even this is denied by some, who attempt to prove that our Lord did not institute it till past midnight. The arguments used by them are too absurd to be noticed, and are effectually disposed of by the name given to the ordinance by St. Paul, 1 Cor. xi. 20, and by what Cyprian, writing in the third century, says, viz.—"Christ offered in the evening to signify the going down, or evening of the world; but we offer in the morning to commemorate His resurrection."

Other opponents do not deny that the institution took place

in the evening.

These try in another way to destroy the authority given by that fact for evening celebrations by saying, that as the Apostles considered they might lawfully change the keeping of a Sabbath from the seventh to the first day of the week, and made the change; so they had the same power to change the time of the celebration of the Communion from the evening to the morning, and that they did actually make that change also.

It is not a question of power, but of fact. I deny the fact. Be it remembered the onus probandi, that the Apostles made the change, lies with the objectors to Evening Communions. They

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cannot produce a shadow of proof that the change was made in Apostolic times.

On the contrary, the proof is all the other way.

1. We find from Acts xx. that it was the custom of the Church at Troas to meet in the evening of the first day of the

week "to break bread."

There is no question about the meaning of that phrase. The Apostle Paul was with them on that occasion, and because of his lengthy address, and the fall of Eutychus, it is possible that the administration might have taken place on that occasion after midnight. But if it had not been for his presence and much speaking, it would certainly have taken place much sconer. We have the evidence of the custom in the seventh verse of the chapter. The time was about A.D. 60, or twenty-seven years after Christ's death.

2. The same custom of Evening Communion prevailed at Corinth (1 Cor. xi. 20). There were sad abuses in that Church with respect to the administration of it, and the Agapè which preceded it. Observe, St. Paul rectified these abuses, not by changing the time of celebration, but by commanding them to satisfy their hunger in their own homes before coming to the

Lord's Table.

This, the opponents of Evening Communions declare, was but an ad interim arrangement; and that the Apostle left the permanent settlement of the matter till his next visit, when he said he would set in order $\tau \dot{a} \lambda o \iota \pi \dot{a}$ (the rest); and that at his next visit he changed the time from the evening to the morning.

An ingenious assumption that, without a tittle of proof. How can it be proved that the final settlement of the time of the Communion was one of the $\tau a \lambda u u \pi a$ to be set in order? May we not rather believe there were several other matters that required setting in order in that disorderly Church? The honest supposition is that the Apostle did refer to other matters because he had set in order that which related to the Communion by what he had just written. It was an effectual ending of the abuses. If he had wished to alter the time, it was as easy to have written, "Celebrate in the morning," as to have written, "if any man hunger, let him eat at home."

What the Apostle had written was an effectual remedy, or it was not. If it was an effectual one, there was no need of any additional setting in order. If it was not an effectual remedy, then the Apostle was guilty of a great dereliction of duty in allowing such sad abuses to continue even for a week longer. We cannot believe the great Apostle would have so sinned. He could never have delayed a required remedy to such an indefinite time as that denoted by his words, "When I come again." Be it remembered it was no slight matter—the case was urgent. It was a matter of life and death. The judgment of God was

upon that Church, many were sick, and many had been cut off by death. The argument of an ad interim arrangement falls to

the ground.

3. We come now to Pliny's celebrated letter, upon which the advocates of Morning Communious build so much. The translation by writers before the question of Evening Communions arose is this (I take Paley's), "Some who to save themselves pretended they had relinquished it (that is the Christian Society), affirmed that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ as God, and to bind themselves by an oath not to the commission of any wickedness; but that they would not be guilty of theft, or robbery, or adultery, that they would never falsify their word, or deny a pledge committed to them when called upon to return it; after which it was their custom to separate and to meet again at a promiscuous harmless meal, from which they yet desisted after publication of my Edict, in which agreeably to your order I forbad any societies of that sort." They contend for a different translation to Paley's with regard to the word "Sacramento." They say this meant the Christian Sacrament of the Lord's Supper. Coming from the pen of a Roman it would simply mean oath, as Paley renders it.

But even if the Bithynian Christians did communicate at that early hour, what does the latter part of Pliny's letter prove? Even this, viz. that they were driven to Morning Communions, contrary to the old custom by the Edict forbidding meetings after dark. The date of Pliny's letter is about A.D. 107, when

all the Apostles were dead.

Without question, corrupt doctrines and superstitious practices sprang up very early in the Church. St. Paul, writing as early as A.D. 54, spoke of the coming apostasy, and declared that the mystery of iniquity had already begun to work. What is the chief error of the mystery of iniquity? Is it not with regard to the Sacrament of the Lord's Supper?—namely, the superstition that the representing elements become in some wonderful mysterions manner, after the priest's blessing, the very things, intended by Christ to be represented by them.

Early and fasting Communions led the way to this grave

error.

Fasting Communions are clearly a novel and superstitious practice. Christ instituted the ordinance after supper; and without question in Apostolic and early Christian times it was celebrated after the Agapè, as in cases referred to at Troas and Corinth.

When people began to entertain the notion that there was virtue in a fasting Communion, they necessarily resorted to an early morning one. We find, however, no Father to support their views till we come to Tertullian, who wrote about A.D. 210

He speaks of fasting and early Communions, and lays great stress upon its being partaken of ante omnem cibum.

I am thankful for his testimony, for it confirms what I have said about the novel and superstitious fasting Communions

having led to the early ones.

It is not surprising that after Tertullian's time other writers may be found speaking of early and fasting Communions. It may be safely alleged that these owed their origin to two sources, viz. first, to the Edicts of Roman Proconsuls on or after A.D. 107, forbidding the meetings of Christians in the evening; and, secondly, to growing superstition and corruption.

4. We come now to the Council at Carthage about A.D. 250. Here we find Evening Communions, for the first time, condemned by the bishops there assembled. They made a Canon forbidding

them.

This proves, first, that they were not forbidden in Apostolic times; and, secondly, notwithstanding much corruption then in the Church, the custom of Evening Communions still prevailed to such an extent in the middle of the third century that it was considered necessary to pass this Canon to abolish them. From this period, then, we may date the change from the evening to the morning throughout Christendom.

I fancy I can hear High Churchmen saying, "Yes, and we are bound by the authority of that Canon now." I answer, "No." The Catholic Church is not to be bound by the decisions of a Provincial Council, any more than we are bound by the Canon of the more important Council of Trent, which forbids

the cup to the laity.

The Canon of the Council of Carthage is good as evidence of the existence, up to that time, to a considerable extent, of the old custom of Evening Communions, and of nothing more.

5. We come now to our Book of Common Prayer. There is no authority therein for Early Communions. There is some authority for evening ones; this is given by the name assigned to the ordinance. It is many times called the Lord's Supper in the Catechism and Articles. The retention of the original Scriptural name is significant. Ultra High Churchmen hate it,

and like to call it the Eucharist or the Mass.

I consider it may be useful to examine some of the chief arguments used by the advocates of early Communious; one is, that our salvation being secured by the resurrection of our Lord, which took place in the early morning, it is right, therefore (they say), to commemorate that great event by an early celebration. Cyprian uses this argument, "We offer in the morning to commemorate the resurrection."

But this is directly contrary to the purpose for which Christ instituted it. He ordained it to commemorate His death, not His resurrection. He said, "This is My body, which is broken

for you," not risen for you, and, "this cup is the new testament in My blood, which is shed for you." Christ designed it to represent His crucifixion, when He hung dead on the cross, and the body and the blood were separated one from the other; and hence we see the need of the appointment of the two elements, the bread and the wine, to represent each separated part. St. Paul declares that at every administration "We do show forth the Lord's death till he come;" and our Church, following the teaching of Christ and His Apostles, instructs all Catechumens that the Sacrament of the Lord's Supper was ordained "for the continual remembrance of the sacrifice of the death of Christ."

All arguments founded on the early hour of the resurrection

are just idle words.

Another reason given for early Communions is that the mind of the Communicant is then in a fresher and calmer state than in the evening. Granted that it may be so with some minds, yet that fact affords no grounds for condemning those who

prefer an evening celebration.

I fear, however, that with many the real reason for their great affection for an early fasting Communion, is their belief that in some mysterious, wonderful way the body of Christ is received into their bodies, and that it would be dishonouring to the Saviour that other food should be in the stomach at the same time. This is a sadly gross, and materialistic idea. Instead of honouring the Saviour, it much dishonours Him. I have a strong opinion that this false and gross notion lies at the root of fasting Communions with many. But I am quite ready to admit that many others who prefer them do not entertain that shocking idea.

I proceed to consider some of the chief objections to Evening Communions.

1. It is alleged that it makes partaking too easy, and encourages people to be lazy, and lie in bed late on Sunday

mornings.

Answer.—It was never the intention of Christ to make His religion hard for people. He said, "My yoke is easy, and My burden is light." The Sabbath was given for rest. It is no evil thing, therefore, for a man, who has been hard at work all the week, to take a long rest in bed on Sunday morning. "The Sabbath was made for man, not man for the Sabbath." The Pharisees made that day a burden by their hard rules, not the Lord Jesus.

2. Again it is said, Christians who have been engaged in secular work in the forepart of the day, are not in a fit state of

mind to partake of such a holy thing in the evening.

Answer.—I consider that the secular work of a woman, for instance, about the necessary affairs of her house and family in

the forepart of the day, will not unfit her for a prayerful

reception in the evening.

The early Christians were, many of them, slaves, and had to do secular work for their masters till evening. Doubtless St. Paul ministered to some such at Troas.

Some secular work must be done in all houses on the Lord's Day. Is it more unlawful to do it before partaking of the

ordinance, than after?

Is it not altogether an uncharitable thing to assert that Christians who prefer an Evening Communion must necessarily

profane the forepart of the Sunday?

The only plausible argument against Evening Communions is the fact that they have been discontinued in the Church for many centuries. But the same argument may be just as well used by Roman Catholics in defence of many superstitious practices and doctrines which the Church of England rejected at the Reformation, such as, the doctrine about Purgatory, praying to the Virgin Mary and Saints, veneration of images and relics, &c.

But are there not objections to early Communions? I think

there are.

1. There is the danger of the mind being unfitted for that calm and serious reception, so much extolled by High Churchmen, by the flurry and bustle of getting up and dressing to get

to Church in time, especially in winter.

2. There is the danger of merit stealing into the heart. The early Communicant may think he has exercised self-denial; has done what many do not, and congratulates himself—"I am not as other men are "—"I am better than they "—"I am not like

that lazy, lie-in-bed publican."

3. And there is this too common fact, viz. that the early Communicant considers he has done his duty for the day. He has got a discharge, and he is free for any sport or amusement which may offer itself. Many an English lady or gentleman is free for lawn tennis and a dinner party afterwards. Many a French lady or gentleman is free for the Bois de Boulogne, the Chantilly races, and the Opera at night. Many a Spanish lady or gentleman is free for the bull fight. It is notorious that there is most desceration of the Lord's Day in those countries where early Communions most prevail.

I write not to condemn early Communions, nor those, who with love to the Lord Jesus Christ in their hearts, and without superstitious notions, prefer them. I can well believe that many who think it best to draw near to His Holy Table in the early hours of the Christian Sabbath are truly pious, devout, and God-fearing men and women. But I write to maintain the perfect lawfulness of Evening Communions. I consider these are unfairly condemned. I think bishops are not justified in

speaking so strongly against them as some bishops have done, and so placing many of their clergy in the unpleasant position of acting contrary to the wishes of their Diocesans.

I sum up my case for the defence of the Evening Communion

thus:-

1. The Lord Jesus ordained it in the evening after a meal.

2. The Apostles and early Christians celebrated it in the evening after the Agapè.

3. No change can be shown during the first century.

4. The first Father who gives any evidence of a change is Tertullian, A.D. 210.

5. The Canon of the Council of Carthage proves that Evening

Communions were prevalent at that time, A. D. 250.

Early Communions may be lawful.

Noonday Communions may be lawful.

Evening Communions must be lawful, and in accordance with the mind of Christ.

Common sense, as well as the authorities quoted, fully justify me in saying this.

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The Wonderful Iron Room.



YOUNG man was put in prison by a cruel king for seeking to procure liberty for his country. On entering the prison he was surprised at finding it so large and well lighted, when he had expected only a dark cell. Seeing three good windows was therefore very cheering. A small bedstead was, strange to say, in the very middle of the room. He felt less alarmed than when arrested, but next morning the

prisoner was greatly surprised to see only two windows; he thought he must have made a mistake about the third window, but the next morning there was only one window, and the following morning the last window had disappeared and only a slit in the wall remained for light. The room also was not so high, and the walls appeared strangely near him; still he heard no sound, nor perceived any movement, even his food was placed for him in silence at night, and each day to his terror he found the roof lower and the walls nearer, until at last there was not room for him to rise from his bed. Then, just as the walls almost touched the bed he saw some writing in blood on the ceiling above him. "Unfortunate man! If anyone has come to see this writing, then know that in a few hours these iron walls will meet and you will be crushed to death. I was the inventor of this cruel room, and the king, fearing that I might make the secret known, condemned me to die the first in it. Farewell." And now the wretched man, unable to escape, could but lie watching death slowly closing in on him. And all this torture for only wanting LIBERTY!

People in England with abundance of light and liberty around them are allowing walls to be drawn closer and closer around them, permitting the light to be shut off from them and freedom to be gradually lessened; yet, like the prisoner in the closing room, they hear nothing, see nothing, while wheels within wheels in well-planned machinery are working around them. Silently, secretly, persistently doing their work, and so unheeded that many rest at ease while religious liberty, that liberty which permits a man to worship as he thinks best and makes him master of his own house and suffers no dictation as to how or where his children are to worship-such liberty, the birthright of every Englishman, is fast departing from our country. In how many homes now have the heads of families to lament over the younger members of the family following a religious teaching that they do not themselves approve, yet are powerless to prevent? Why this bondage now, which was unknown a few years back? Because the unseen machinery has been allowed, uncared for and unheeded, to do its secret work weaving a welround children's minds, and now the bondage is beginning to be felt, but thank God it is not yet too late for escape. Cries of warning from bleeding hearts who have been allured into the crushing thraldom of Rome urge us to watch and be on our

guard; for by this unseen, ever active machinery, we mean the insidious, alluring teaching within the Church of England of the Roman Catholic system, which always did and always will shut out the light, and which gradually but surely crushes out all liberty of thought and freedom of action, so that that which at first appeared so bright and attractive, like the well-lighted death-room, tends by sure degrees to utter darkness and death of the soul.

Let us take a look behind and watch the working of the machinery beneath. You say it is quite still, no need to watch. But have you not lived to see this machinery move a little; and yet so little that you took no notice? Have you not seen any changes take place in the services of the Church in which perhaps you have long worshipped? Count over all these changes to yourself; each may have been but trifling in itself, still each has been a slow but sure turn of the wheel in the machinery working around you, and although you may have got accustomed to these changes, yet for all that a window has gone, a little less light, a little less freedom, all leading to a little more coercion, mere interference with your family, more dictation as to how and where you ought to worship, and so by degrees you allow the walls of superstition and the domineering tyranny of Rome to close in on you, and you find yourself under a bondage which only a few years ago you would not have permitted for a moment.

This little leaflet is intended only to call attention to the changes taking place around you and to urge you to find out the meaning of them and learn how they all in some degree lead, more or less, to the teaching of the Roman Catholic

Church.

You may call these gradual changes trifling, but they are terribly important. Rouse yourself to find out the deep meaning of these things. Seek those books and papers that throw light upon the subject such as the small pamphlet called, "What mean ye by this service?" and others such as "Why are we Protestants"; "A Talk with the Vicar"; "What do we owe to the Reformation"; "What did the Reformation do for me?" "The Lord's Supper or the Mass," all of which can be obtained at one penny each at the address given below.

But above all, keep up daily an earnest and prayerful study of the Bible. There alone you will find true light and freedom. Then you will learn the true way to worship in spirit and in truth, the true freedom, for the truth shall make you free. Follow Christ alone; for He himself has said, "I am the way, the truth, and the life. No man cometh unto the Father but by Me" (John xiv. 6).

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THE

Coronation of Queen Victoria.

TUALISTS are very fond of the Coronation Service. For one thing, it retained the word "altar" after that word had been entirely expelled from the Prayer Book; and it has been supposed also that this State service lends some sanction to their theory that "the north side of the Table" means the West side of the Table, or some ideal section of it. There cannot be much in the first point. For "the very learned Lathbury," as the Lambeth Judgment calls him, observes (Hist. Convocation, p. 394) "this form was never authorised by the Church, so that it is competent for our Sovereigns to use the old form, or to appoint a new one, by virtue of the supremacy." Mr. Maskell tells us that on each occasion "an Order of Council is directed to the Archbishop of Canterbury, who, according to his own judgment, prepares a 'Form and Order.'" Thus the wish of the Sovereign becomes paramount, and this State service is purely "Erastian" in its authority. It deserves notice too that in "the book of the Coronation of Q. Victoria," published by the Queen's printers, a copy of which is in the British Museum ("605. b. 44") the first time the word "altar" occurred, it was accompanied by an explanatory footnote, viz. "The Communion Table."

But the "north side" question might conceivably be affected (as matter of evidence, though not of law) if it could be shewn that the term was there used either in the sense of the northern half of the West front (as Dr. Littledale held), or of the outside third of the West front (as Mr. Blunt and Archdeacon Freeman pretended), or of a mere fifth of the West front (as Dr. F. G. Lee confidently affirmed). The first of these theories was trotted out again by the ingenuity of Counsel in the Lambeth trial, but it was at once set aside by his Grace (Guardian, February 26th 1890).

"The Archbishop. With regard to all these instances that are quoted in the Coronation Service, may it not be said that in both cases, or in the three cases, the chairs and other things which are said to be on the 'north side' are north of the North end, and those that are spoken of as on the 'south side' are south of the South end?

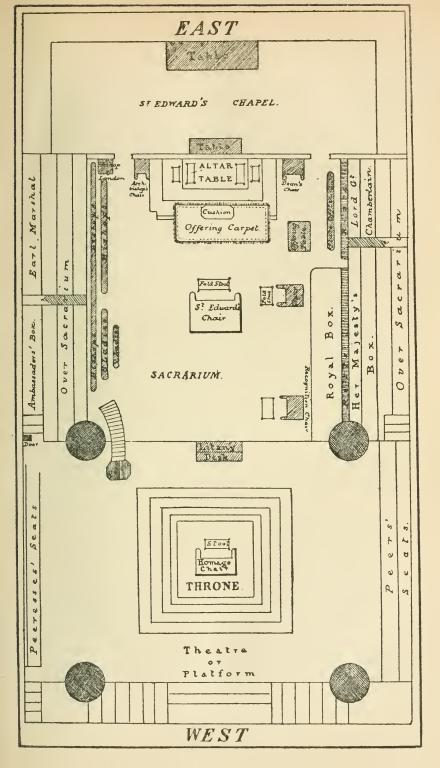
Sir W. Phillimore. That is true in a sense.

The Archbishop. No, not "in a sense," but absolutely true. The northern ones are more north than the North end, and the south more south than the South end."

And though the advocate persisted, the Judgment finally disposed of this contention in the words—

"Neither to Heylin, nor Bp. Williams, nor Wren, nor Cosin in explaining 'north side' did it occur to find it in the west front. If the lawfulness of the position depended on that plea it must fail." (Lambeth Judgment, p. 42.)

Nevertheless, Canon MacColl knowing that the spiritual Court had been mistaken in supposing that the Table was placed lengthwise in 1552 and 1559, when the "north side" rubric was introduced, refused to adopt the reasoning of the Lambeth Judgment, in order to safeguard the conclusion which he desired. He differs therefore from all the above-named writers, and chooses to think that the corner of the table (cornu) where the Gospel was formerly read is the point indicated in the rubric as the "north side." "Even so, these false witnesses agreed not together" as to what shall be alleged to be the "catholic"



practice. Canon MacColl asserts in the Spectator (August 22nd, 1891):—

"There is abundant evidence that 'side' retained this meaning after the Reformation. The Coronation Service is an instance. The Queen listened to the sermon sitting in her chair 'on the south side of the altar.' But a rubric which immediately follows says:—'On the south suce, east of the Queen's chair nearer the altar, stands the Dean and Prebendaries of Westminster.' Here 'south side' clearly means in front of the south-west corner of the altar, and a picture of the Coronation in our possession puts the matter beyond a doubt.

"The argument of the Lambeth Judgment on this point seems to us the only weak point in that most able and most learned document."

It is very amusing to notice how these "experts" contradict one another, each confidently assuring us that his novelty is the "only correct card." But the very fact that four or five differing and inconsistent explanations have been successively invented many years after the date of the rubric, is in itself a presumption of their unreality in the face of the solid, consistent, and uniform tradition of the Church of England which since the recent death of Bp. Wordsworth has been set aside at Lincoln Cathedral under the extraordinary plea of "historic continuity"!

In the British Museum ("1862.c.") is preserved a plan of the Coronation in a collection of papers thus described in the Catalogue: "The Ceremonies to be observed at the Royal Coronation of . . Q. Victoria, &c. Regulations to be observed, &c. Summary of the service, . . for the use of the . . Archbishop of Canterbury," &c., &c., 1838. Several large plans are included, and among them the drawing, a facsimile of a portion of which is given on page 3, but reduced in size one-third. On comparing this plan with the rubrics given below, it will be seen that the Dean and Prebendaries (who did not officiate at all in the Communion Service, save that the Dean administered the cup) were merely listening to the sermon, the parts of Epistoler and Gospeller having been taken by two of the Bishops. No fewer than three seats (in addition to "the Throne") were allotted for

the use of the Queen, the one used by her at sermon time being the "Recognition Chair"; King Edward's chair "over against the altar" was used at the investiture and anointing; while the chair some distance to the south of it was occupied by her Majesty at ' the Litany and other acts of worship before the "Anointing." It will be seen, therefore, that the chair actually used at sermon time was far away from the "altar," being several feet more to the South as well as many feet to the West of (the south end of) the Table, and not at all in front of it, as Canon MacColl pretends. Dean Stanley, when applied to on this point, wrote to Mr. Elliott, "There are no other seats on this, the south side of the altar; and, therefore, the whole of that side of the area is sufficiently designated by the 'south side.'" (Elliott's "North Side of the Table," p. 30.) Indeed in Tyas' "Book of the Coronation" the Queen's seat is described as "on the south side of the area" (B. M. "606. a. 26."), and the Earl Marshal's directions (B. M. "1861. b.") speak of it as "on the south-east side of the theatre" or "of the area" (pp. 8, 10, 11).

The official direction given to the Dean of Westminster by the Earl Marshal was worded thus—

"Then the dean will retire to his station with the prebendaries in the south-east angle of the area between the box of the Royal family and the entrance to St. Edward's chapel." "The Litany is then read: then the beginning of the Communion Service will be read: then the sermon; during all which the Dean will remain at his said last mentioned station."

On comparing this with the plan it will be easy to see in what sense they were "on the south side, east of the queen's chair, nearer the altar."

The rubries relating to the Sermon are as follows:—

"At the end of the Creed one of the Bishops is ready in the pulpit, placed against a pillar at the north-east corner of the Theatre, and begins the sermon, which is to be suitable to the great occasion; which the Queen hears sitting in her chair on the south side of the altar, over against the pulpit.

On her right hand stands the Bishop of Durham, and beyond him on

the same side, the Lords that carry the swords: on her left hand the Bishop of Bath and Wells, and the Lord Great Chamberlain.

On the north side of the altar sits the Archbishop in a purple velvet chair: near the Archbishop stands Garter king of arms: on the south side, east of the Queen's chair nearer the altar, stands the Dean and Prebendaries of Westminster."

It may be added that Sandford's plan of the Coronation of James II. was reproduced by Canon Selwyn in 1874, shewing the "chair and faldstool for the Abp." placed just as in the present plan, the directions being, "The Archbishop of Canterbury sate in a purple velvet chair on the north side of the altar."

In "Baker's Chronicles," the account of the Coronation of Charles II. describes a gallery "on the north side of the altar": and a rubric in the Queen's Coronation office directs her Majesty to "pass on through the door on the south side of the altar into King Edward's chapel." It would defy even the ingenuity of Canon MacColl to invent a plausible explanation of these directions on his own theory of the meaning of "north side," which the plan nevertheless renders perfectly clear.

The late Dr. Littledale fancied he had discovered a hidden meaning in two other rubrics of this State office. At the "first oblation" the Archbishop standing on the north side is directed to receive from the Queen, who is "kneeling upon the steps," the offerings "one after another, the pall to be reverently laid upon the altar, and the gold to be received into the bason, and with like reverence put upon the altar." "Here,' remarks Dr. L., 'it is plain that the Archbishop is not at the north end, because then he would be too far off from the kneeling Queen. But if at the north-west side, there he can without change of posture, receive her offerings."

But, as Mr. Elliott observed in reply, "Unless the Queen moved from the steps to the altar (about 8 ft. according to Sandford's plan) the Archbishop must have moved from the altar to the steps." And this common sense inference is demonstrated to be true by the later rubric at the "second oblation" when the Queen "kneeling as before" offers a purse of gold,

"and the Archbishop, coming to her, receives it into the bason, and placeth it upon the altar." To stand at the Table and perform the several acts prescribed "without any change of posture" would have puzzled even Dr. Littledale himself, expert 'Ceremoniarius' though he were.

But Dr. Littledale had a third "proof." At the anointing, the Queen sat

"In King Edward's chair placed in the midst of the area over against the altar, with a fuldstool before it ... and the Queen kneeleth down at the faldstool, and the Archbishop standing at the north side of the altar, saith this prayer or blessing over her."

"How over her,' exclaims Dr. Littledale, 'if she be in the middle and he at the end?" On a reference to the plan, it will be seen that King Edward's chair was some feet distant from the western margin of the Table, so that "over" had no such mechanical or literal application. In the same way when a Bishop is consecrated the whole congregation are said to sing the Hymn "over" him, though of course many of those "that are present" are far away from the kneeling candidate.

These far-fetched and non-natural inferences of the Ritualists, absurd as they seem to us, are continually revived from time to time as though they had never been refuted. It is convenient, therefore, to have at hand the official ground plan of the Abbey as the shortest way of exploding all such fallacies hereafter.



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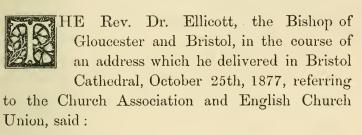
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Bishop Ellicott

ON THE

Church Association.



"Caballing and party spirit are now threatening the very existence of the Church of England, and must ere long call down upon us some heavy and chastening judgments. It is quite idle and superficial to attempt to get rid of this subject by laying the blame equally on two party societies, and by prescribing that these two societies should do what they certainly would not do-break up and disband themselves. In the first place, the circumstances of the two societies are very different. The Church Association, it must in simple fairness be said, was called into existence by the excesses and extravagances of ritual which had been encouraged by an earlier society [the English Church Union], not, I believe, originally constituted for such an object, but unhappily soon committed to it. If we would be equitable in our judgments, the blame must be laid

on the highly provocative and antagonistic action on the part of the older society which led to the formation of the powerful organization with which it is now held in check and confronted. It may be doubted whether the term 'persecution,' which is unsparingly applied to all proceedings against extreme ritual, is fairly applicable. A witty speaker, as we may remember, labelled one of the societies alluded to as the 'Persecution* Society (Limited).' The joke raised the laugh it was intended to raise, but remains a joke and nothing more. The persecution is really often on quite the other side. The sober and religious persons of a congregation are frequently harassed and really persecuted by the changes and innovations in ritual which are persistently introduced in spite of all remonstrances. fall back upon the law in such cases, or to appeal to the aid of a society that is interested in maintaining the law, is simply self-defence, and is far removed from persecution. The true persecutors, as was wisely said by one of our prelates in a letter published early in the present year, are those who resist spiritual and temporal authority, and by their innovations spread confusion and anarchy."—("Some Present Dangers of the Church of England.")

^{*} This is a mistake, the Speaker referred to used the word *Prosecution*, not "Persecution."

 $[\]begin{array}{l} {\rm London: Printed \ by \ G. \ Norman \ \& \ Son, \ Floral \ Street. \ Published \ by the \ Church \ Association,} \\ {\rm and \ to \ be \ obtained \ at \ their \ Office, \ 14, \ Buckingham \ Street, \ Strand_{\it q} \ at \ the \ price \ of \ 2d \ per \ dozen, \ or \ 1s \ per \ 100.} \end{array}$

Oth Thousand.]



"The Liturgy"

AND THE

"Eastward Position"

Hllustrated by

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THE "LITURGY"

AND

THE "EASTWARD POSITION."

NE of the arguments borrowed by English Ritualists from their Roman guides is the fancy that Acts xiii.-2, "as they ministered to the Lord" (in the original, "as they were liturgizing"), really means "as they were sacrificing." If so, it is contended

that the Mass is at once placed upon a scriptural basis. So large a superstructure needs to have a solid foundation. Let

us see how much this foundation will bear.

Of course, etymologically, the word Liturgy means (laiton Meaning of

ergon) "the work of the people," or laity; our English word "Liturgy." "laity" coming directly from the same root, and ergon meaning "a work" of any kind, even though exclusively secular, or even profane. Hence, in Romans xv.-27, 2 Cor. ix.-12, and Phil. ii.-25, 30, the word 'liturgy' is used for the ministrations of the laity to the clergy; in Romans xiii.-6, of the public services of the taxgatherer or civil ruler; and in Heb. i.-14, of the services rendered to men by angels as their "ministering spirits." Even where sacrificial allusions come in (whether by way of metaphor or otherwise), the word "liturgy" had, in itself, no sacrificial meaning. For example, St. Paul describes himself (Rom. xv.-16) as the "liturgist of Jesus Christ to the Gentiles"—language exactly opposed to any such words as "liturgist of the Gentiles to Jesus Christ," which might have inferred the alleged sacrificial idea. While the High Priest was officiating, no inferior priest might dare to intervene. Compare Levit. xvi.-17 with Heb. vii.-24, margin. In Romans xv.-16, St. Paul compares himself to a Levite waiting upon the heavenly Priest by preparing for Him a sacrifice, which through "sanctification of the Spirit," might become "acceptable" by the mediation of the High Priest himself to whom Paul was thus ministering. Just so in Numbers xvi.-9, Korah and his fellow Levites are said in the Septuagint to have "Liturgized the liturgies of the tabernacle," though as the immediate context shows, no priestly offering of incense or of sacrifice was ever included among their duties. Even in the two passages wherein "liturgy" is employed of priestly ministrations it is, in both, carefully distinguished from

the "offering sacrifice" which is separately mentioned along with that word. In the Old Testament the Hebrew word cahan, "to minister the priest's office," is only once translated in the Septuagint by "liturgize," viz. in 2 Chron. xi.-14, where it was expressly intended to cover the ministrations of the Levites. Joseph is said to be the "liturgist" of Potiphar (Gen. xxxix.-4), as afterwards to the prisoners in Gen. xl.-4. What Joshua was to Moses, Samuel to Eli, and Abishag to David, is expressed in the LXX. by the same word. A ministry to men, of a public nature (whether by laymen or others is immaterial), was the ordinary meaning of the word, which explains why "Prophets and teachers" (not priests) were described in Acts xiii. 2 as "liturgizing." Even the Vulgate, Rhemes, and Douay translate it in that verse "ministering" to the Lord. For all Christians are priests; and Christian priests ought not, need not, and indeed cannot "offer for sin:" nevertheless, they must be continually offering spiritual sacrifices of praise, thanksgiving, and of loving self-surrender to the Master's use. The clergy are regarded in the N. T. as those who "serve" or "minister" to these lay-"priests," and therein to the Lord Jesus, by whose mediation alone the oblation of the souls and bodies of His people cau become "accepted in the Beloved." From this point of view, then, St. Paul describes himself as the server who waited upon Christ* while He was engaged in offering the Gentiles to the Father; the "ministry," or "liturgy" of the clergy consisting in labouring that the Gentiles might to this end be "sanctified by the Holy Ghost," (not ritually of course, but) "in their inner man."

Bengel says on Rom. xv.-16:-

"This is allegorical. Jesus is the priest; Paul the servant of the priest; the Gentiles themselves are the oblation: (ch. xii.-1. Isaiah lx.-7, lxvi.-20:) and that oblation is very acceptable, because it is sanctified (John xvii.-19) along with [as well as] its gifts, ver. 31 [i.e. their contribution to the saints at Jerusalem is also acceptable, ver. 26], 'in the Holy Spirit' whom the Gentiles receive by the gospel of God."

This interpretation of a Greek word is that given by the Greek Fathers. Theophylact comments on the same text, "My knife is the word; ye are the sacrifice." Origen on the same text says—"To announce the Gospel is a sacrificial work;" and Chrysostom on the same text says—"The offering of the Gentiles, that is, the souls of them who are taught in order to their acceptance with God."

Once, by a yet bolder figure, the Apostle describes himself as a libation poured out by the hand of the High Priest over "the sacrifice and liturgy of their faith" (Phil. ii.-17). No one

^{*} Compare Num. xviii .- 2: "they shall liturgize to thee."

surely can mistake this for a priestly act of "sacrificing" by the apostle, who never speaks so of his own work. "Hierourgein," the word used by him in Romans xv.-16, is not to be confounded with "hierateuein" in Luke i.-8: the former means to perform a sacred work; the latter, a priestly work. Hence the revised version erroneously puts a "sacrificing work" in the margin: for though sacrifice is of course a "sacred" work, yet many sacred works were non-sacrificial. To this very day the Greek Ordinal speaks of "ministering the word of truth," using, in that connection, the word hierourgein, alongside of the sacrificial language which is applied directly to the Eucharist. See Report of Master Brooke's Committee on the Revision of the Irish Prayer Book. (Hodges, Foster & Co., Dublin, 1871,

p. 123.)

Two of the best known Greek writers in the earliest stage of the Christian dispensation were Clement of Rome, and the writer of the "Teaching of the Apostles." Both use the word "Liturgy" to express the manward ministrations of the clergy. Clement in his first epistle, chap. 8, says: "The liturgizers of the grace of God have, by the Holy Spirit, spoken of repentance:" Bp. Lightfoot's note on this being, "i.e. the prophets; though they are not so called in the LXX. or N.T." Yet, as we have already seen, Acts xiii.-2 does apply this very word "liturgize" to their work. And the "Second Epistle of Clement" (cap. xliv.) speaks of Presbyters chosen by the whole Church as "Liturgizing" to the flock." The Didachè, chap. xv., similarly speaks of bishops and deacons as "Liturgizing to you the liturgy [i.e. public service of the prophets and teachers." Nobody contends that these passages should be rendered "offering sacrifice to you," or "offering sacrifice to the flock." It is clear, therefore, that the word "Liturgy" at that time had no sacrificial meaning whatever, and even so late as the sixth century it continued to be used of the evening service, as well as of preaching, which was always the special function of "prophets and teachers." "Liturgy," said the late Professor Hatch, is used "of a bishop's administration, e.g. [by] Eusebius, Hist. iii.-22; v.-28-7; vi.-11, I; vi.-29-1. It was the common word for public duties; ex. gr. for the duty which at Rhodes the citizens discharged at their own cost rather than at the cost of the State, of providing for the needy poor" (Bampton Lect., p. 42).

In primitive times, then, and according to scriptural usage, a manward ministration and the public service of "the laity," as such, was the only idea involved in this word "Liturgy." Holy Communion as a public service was, of course, one of such "liturgies," but it was only one. And no subsequent change in

the use of the term should blind us to its original import.

Viewed in this light, the word "Liturgy" was most appropriate

Manward nature of Sacramental acts.

to the Sacrament of the Lord's Supper. Sacraments are essentially "signs given to us" by God, according to the definition of the "word" Sacrament as laid down in the Catechism. (See the C.A. Tract, No. 98.) Hence they may be regarded as manward acts symbolical of the grace offered and sealed to believers under the terms and conditions of the New Covenant. Every part of the sacramental action is thus strictly "liturgical" in the original sense of that word, and the minister who sets apart the elements to a sacred use (for man's benefit), and who afterwards distributes or administers to men the same consecrated gifts, is a "Liturgist." True it is that at such a time, the minister of God to man will give expression also to man's thanks, and to man's "blessing" of the Most High: and hence it is that prayers and doxologies surround the Eucharistic administration. But this is a merely human service and is altogether subordinate and incidental; whereas the "doing this" (viz. which Christ did), is the very object of their "coming together" (Acts xx.-7) and of the very essence of the sacrament.

It was from forgetfulness of this fact that Mr. C. Wordsworth in his apology for the Lambeth Judgment (reviewed in the Church Intelligencer for August, 1891), allowed himself to speak of the "celebrant being supposed to be ministering to the people," at the recital of the Institution, as "most deplorable," and to give Acts xiii.-2 as a proof that Holy Scripture teaches otherwise! There is no hint of "celebration" in that passage, and the teaching God's people might well be accounted a "ministry to the Lord," as being done in the sight of God, and

the most acceptable service to Him.

Origin of "Westward" Celebration

Though our Lord used before the distribution words of "thanksgiving" (or "blessing" God) by means of which the viands of the Supper were seen to be "consecrated," or set apart to their higher use, not one of the inspired writers has preserved the record of His "prayer of consecration." Similar "blessings" and "thanksgivings" had (Matt. xv.-36, John vi.-19) previously been pronounced by the Son of Man before the distribution of bread to His followers, but in no case does He seem ever to have turned away from the disciples during such dedicatory prayers. Nor did the custom of the Paschal feast, which included such "blessings," suggest that the master of the feast should turn his back upon his guests, or "comrades." So undoubtedly was this the case that through long centuries of the Church's history the celebrant stood behind the holy table facing the congregation, the more effectually to "do this" which his Lord had "done." By the courtesy of M. Rohault de Fleury, and the liberality of his publishers (Morel & Cie., Paris), we are enabled to reproduce, though only in outline, from his magnificent and costly work in

8 vols. quarto, La Messe, Études archèologiques, some illustrations of the traditional view of the Institution as preserved by ancient artists. M. de Fleury, like his father, is an ardent votary of the Roman Church, so that no suspicion of Protestant bias can

attach to these representations.

They show that the position of the celebrant in front of the table with his back to the people is neither primitive, nor "catholic." Down to the thirteenth century, in the East at least, the officiant stood facing the people who approached to communicate on the North and South "sides" of the table. Over the table was frequently erected a canopy to keep off dust and insects, which were also driven away by fans used by attendants who, in some of these allegorical pictures, are depicted as angels. The front of the table was unused. In the Cathedral Church of the Armenian Patriarch in Jerusalem, visited by Bp. Blyth on July 20th, 1890, "the altar was approached by steps on either side, but not in front." (Guardian, August 13th, 1890.) In the time of Chrysostom a veil hung between the two front pillars of the canopy to hide from non-communicants the "mysteries."

What were these "Mysteries"?

"It is worth observing that the passages in the ancient writers "The Mysteries." of the Church which seem to favour the doctrine of Transabstantiation are generally taken from their popular discourses, intended for the ears of unbelievers and catechumens, and that the point which they carefully reserve from such persons is not the mysterious and supernatural grace, but the true nature of the emblem by which it was supposed to be represented and conveyed. Thus, for example, Chrysostom, in one of his * Orations, speaking of the altar, exclaims, 'There lies the Lord's Body, covered all round by the Holy Spirit. The initiated know the meaning of what I say.' Here you see there is no reserve at all about the strongest possible form of the figurative language; the sign is boldly called by the title of the thing signified. But what is reserved is the real nature of the Sign. Still more remarkable, and indeed decisive of the whole question, is a passage from Theodoret, which occurs in a dialogue between two interlocutors—Eranistes and Orthodoxus. Eranistes represents an Eutychian who is endeavouring to prove that the humanity in Christ was swallowed up, as it were, in the Divine glory. Orthodoxus endeavours to refute him by pointing out that the symbols in the Eucharist would be unmeaning if there were not a real Body and Blood of which they are the images. This illustration Eranistes endeavours to turn the other way by observing that these symbols undergo a change by the benediction of the priest, and he proceeds thus:

" 'What do you call the gift offered before the priest's invoca-Orthodoxus replies, 'This must not be said openly, for

^{*} The heathen were allowed to be present at Sermon time.

some of the uninitiated may be present.' 'Answer, then,' says Eranistes, 'in hidden terms.' 'We call it,' proceeds Orthodoxus, following his advice, 'an aliment made of certain grains.' 'And how do you call the other symbol?' 'We give it a name that denotes a certain beverage.' 'And after the consecration, what are they called?' 'The Body and the Blood of Christ.' (Dial. I. Immutabilis, p. 53 (24), Migne.)

"Here, then, you see plainly that the figurative, or as we should call it, 'mystical' name, the Body and Blood of Christ, was precisely the thing that was openly mentioned in the presence of the catechumens. The fact that this Body and Blood were bread and wine was the secret reserved from their knowledge." (Bp. Fitzgerald's Lectures on Eccl. History, i.-183).

When the non-communicants were dismissed (at the end of the "ante-communion" service, as we should call it) "the prayer of the veil" was used because then,* as the Syriac Liturgy expresses it, "the veil is taken away," and what the catechumens had been rhetorically taught to regard as the "Body and Blood of Christ" was exposed to the view of "the initiated" as mere bread and wine. This was the "mystery" which, to avoid profane caricatures by the heathen, was so carefully concealed from the unbaptized.

The Manward Ministration.

It was physically impossible to approach many of the "altars" in front; and access could be gained to them only by flights of steps at the North and South "sides." In Rome itself many of the ancient churches show an altar lifted up high above the heads of the people and quite inaccessible in front, as depicted in Bunsen's plates of the churches of St. Maria Maggiore, St. Praxede, St. Clemente, St. John Lateran, St. Mary beyond Tiber, and many others. (Die Basiliken der Christlichen Roms. Pl. x, xxi, xxxiii, xxvi, xxxviii, &c.)

Figure 4, on page 8, is from the Church of Nekresi, supposed to have been founded A.D. 393-405 by King Tirdat-Chosroides, who is depicted in one of the frescoes as holding in his hand a model of the church. Plate 258, in the same volume of M. de Fleury's work, is taken from Pitsounda, a Basilican cathedral on the Caucasian shore of the Black Sea, built by Justinian A.D. 558, and gives a similar representation; but our Lord is there standing behind the table, and giving with His right hand a fragment broken off from the loaf in His left hand to a standing communicant who approaches the table on (what we should call) the South side.

^{*}Mr. Badger, in his Nestorians and their Ritual, p. 20, shews that with them the veil is still drawn aside at this point in the service. And Mr. Gally Knight, describing the ancient type of service at S. Clemente, Rome, says "the veil of the sanctuary was then drawn aside. The bishop advanced from his seat, and, with his face turned towards the people, began his sacred office" (Eccl. Architecture of Italy, plate 2).

In the plate figured below, the left hand groupat the top is from a psalter of the ninth century, preserved at Mount Athos: the group on the right being copied from the apse of the Cathedral * of St. Sophia at Kief, A.D. 1037, and there is a very similar one at St. Michael's, Kief, A.D. 1108, figured also by M. de Fleury, in his plate 260. Prince Gagarine says that the same representation is common to all the churches of the Caucasus, Greece, and Asia Minor, which are older than the thirteenth century. One such of the thirteenth century is figured in plate 261, taken from the wall of the apse over rows of

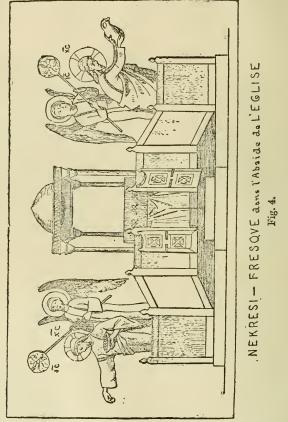


benches for the clergy which are still placed behind the altar. The practice (shown in two of the representations) of the communicant "taking" the cup, was probably based on St. Luke, xxii.-17, and it was both early and general. See the C. A. Tract 102, pp. 5-7. The larger erect figures at the extreme ends of the lowest plate represent Abraham and Melchisedec, to the former of whom wine was "brought out" for his sacramental refreshment, as Josephus witnesses.

^{*} Neale (Hist. Eastern Church, i.-270) calls these "the only ancient frescoes in Russia." The vessels hanging overhead in Figure 1 are probably chalices. See Smith's Dict. Christian Antiq., i.-341

It should be remembered that, in Europe at least, the primitive churches faced East, so that the holy table was then at the West end, and the celebrant standing behind it so as to face the congregation, necessarily faced East.* This explains the language of Pope Leo I., who complained

"That the rising sun is worshipped from the high places by some of the more foolish people; which some Christians even suppose



themselves to be observing so religiously, that before they quite come to the basilica of the blessed Apostle Peter, dedicated to the one living and true God, having mounted the steps of the ascent of the Upper Court, they turn themselves back towards the rising sun, with bowed necks, in honour of that splendid orb." (Sermo. vii. in Nativitate Domini. Migne, p. 218.)

^{*} See Dr. Harrison's Eastward Position unscriptural, and not primitive and catholic (Longmans).

The story of Durandus that Pope Vigilius first ordained that "the priest at the altar and in Divine services ought to pray toward the East," if in any sense true, would seem to shew that the Gentile influence, against which Leo struggled, had in the interval begun to prevail. At certain points in the service the deacon bade the congregation also "turn to the East," so that they must, in some churches, have turned their backs on the altar during those prayers. (See Figures 9, 10.)

Another witness preserved at the Vatican is the richly embroidered Dalmatic (see Fig. 5), erroneously attributed to St. Leo III., to whom one of the Eastern emperors is said to have given it on the occasion of his coronation. It is of Byzantine work, and dates from about A.D. 1200. On the shoulders of this dress are embroidered two separate repre-



Fig. 5.

sentations of the Saviour distributing Holy Communion "in either kind" to His disciples. Each shews the celebrant standing "Westward"; in each the communicants approach what Archbishop Benson calls the north and south "ends" of the Table. The "cup," a two-handled vessel, resembling the "grace-cup" in use at the colleges of Oxford and Cambridge, is being handed by one handle to an apostle, who, with veiled hand, is about to "take" it.* M. de Fleury observes (iv.-17)

^{*} This is shewn much more clearly in Valentini's Basilica Vaticana, Vol. II., plate 74; and in Bock's Kleinodien de Heil-Römischen Reiches, p. 98. In the Syriac Liturgy of Ignatius we read: "Take and drink each from one another's hand" (Notit. Euch., p. 630). In St. Chrysostom's the clergy "seem to have passed the paten and chalice to each other" (Swainson's Greek Liturgies, p. 147). The earliest known chalices were of this two-handled pattern. See Smith's Dict. Christian Antiq., i.-338.

that in both representations "the altars, like the offering tables actually in use in the Levant, are sustained by one foot only." The inscription in Greek, "Drink ye all of it," as well as the evidence of communion in both kinds, maintain their silent protest within the Vatican itself against two corruptions of

· XIII · BIBL NATE MS · F'9561 f'161 .



Fig. 6.

the Latin communion which are actually more modern than is this ancient dress.

Another illustration (Fig. 6), of the 13th century, is taken by M. de Fleury (Vol. VIII., pl. 623), from a MS. in the Bibliothèque

Nationale. It shews the folly of arguing for an "eastward position" from the existence of a footpace (for use at the offertory) in front of the table, as was done in the recent Lambeth Judgment. There are several other illustrations in M. de Fleury's book shewing the manward ministration of the celebrant. Others might be adduced from Seroux D'Agincourt's Sammlung von Denkmalern (Tav. xcvii.-4); others again from Mr. H. Gally Knight's Ecclesiastical Architecture in Italy, Vol. I., plates 1, 2, 3, 11, 12, 25, and Vol. II., plate 8; and Hübsch Die Altchristlichen Kirchen shews many Basilican altars inaccessible



Fig. 7.

in front, approached by communicants at the north and south sides, and officiated at from behind by a celebrant who faced the congregation. Plates 12, 20, 23, 24, 30, 33, 37, 55, are excellent examples. A very small portion of plate xxxiii. fig. 4, shewing the Church of St. Irene at Constantinople of the 6th century, is here reproduced from Hübsch; sufficient to shew how the clergy sat behind the table, and how the "curtains' in front were disposed (Fig. 7).

Figure 8 is copied from a piece of carved ivory in the Public Library at Frankfort-on-the-Maine, and represents an archbishop celebrating Mass. "This carving is probably of the ninth century," says Mr. Nesbitt, in Smith's Dict. Christian

Antiquities, p. 1572, from which, by permission of Mr. Murray, the publisher, the print is borrowed.* The size of the Com-



Ivory Carving. Architchen celebrating Mass.

Fig. 8.

munion cup suggests lay communicants, whereas just before the Reformation the chalice had dwindled into a tiny vessel intended only for the celebrant's use.

By the courteous permission of Messrs. Day & Sons, the



Fig. 9.

publishers of Texier and Pullan's Architecture Byzantine, drawings are here reproduced of two of the mosaics which decorate the vault of St. George's, Thessalonica, a church built

^{*} A row of communicants faced this altar, which is depicted as of great height towering above their heads, in Plate ix. of M. de Fleury's book.

by Constantine the Great. Fig. 9 may be compared with the Nekresi drawing given above at p. 8, as both shew that the sercen which separated the Holy Table from the choir was at first merely a dwarf erection, like our modern "communion

rails." (See also Fleury, Plates iv.-7 and vi.)

In Oriental churches the screen is never placed between the nave and the chancel, but between the choir and the sanctuary, or apse in which the table itself actually stands. The huge modern "iconastasis," covered with imagery, which now blocks out the faithful from direct participation in "the mysteries," and excludes them from the table to which the laity originally had free access,* may be contrasted with these ancient drawings.

In Pusey's Library of the Fathers, the following translation is

given, p. 165, of Cyril of Alexandria on John ii.-24:—

"Let the stewards of the mysteries of the Saviour hence learn, not suddenly to admit a man within the sacred veils, nor to permit to approach the Divine tables neophytes untimely baptized, and not in right time believing on Christ the Lord of all." (See also Chrysostom Hom. xx. on 2 Cor., p. 236, in the same "Library.")

Figure 10, another of the same series, has been chosen as



Fig. 10.

shewing well the "veil" described above at p. 5. This "veil" is figured also in Smith's Dict. Christian Antiquities, p. 65. In these, as in the other drawings given in the work named (which were also published by Mr. W. B. Marriott, in his Vestiarium Christianum, plates xviii.-xxi.), it will be noticed how the lay worshippers turned their backs during prayer on the "sanctuary," and also the illustration which they furnish of that "lifting up of hands" mentioned by St. Paul in 1 Tim. ii.-8.

^{*} See Hatch's Growth of Church Institutions, The Chancel, p. 214; also Church Intelligencer, I.-78, and the C. A. Tract, No. 102, which gives the evidence of Dionysius of Alexandria, Clement of Alexandria, Basil, Gregory of Narianzum, and Chrysostom. Tertulliant's "Ad aram Dei steteris" (De Oratione, c. 19) and Ignatius' ἐντος τοῦ θυσιαστηρίου (Ephes. 5) are still earlier. The veil is well shewn in Fleury's Latran, plate xviii.

Melchisedec's Feast.

After Clement of Alexandria at the opening of the third century first broached the notion that a type of the Lord's Supper might be found in Genesis xiv.-18, many Christian writers adopted or modified that allusion. No direct warrant, however, can be found for it in Holy Scripture, a silence the more to be regarded in this instance because Melchisedec was the type of Christ's priesthood in those mysterious respects which contrast His ministry with that of any earthly priest. To be without any known "beginning of days or end of life," to have no successor ("without descent"), but to "abide continually" in a priesthood which is "intransmissible" (Heb. vii.-24), and to perform his priestly functions out of sight of this world (Heb. viii.-4), these are the points dwelt upon by St. Paul as typified by the Old Testament revelation of Melchisedec as a priest. The superiority of the priesthood of Melchisedec to that of Aaron (which was typical of Christ's priesthood in another aspect) was shewn, in the type, by Levi paying tithe to Melchisedec (Heb. vii.-9) and receiving blessing from him (verse 7). So that while Aaron typified the transient and, so to speak, preliminary work of the Redeemer in presenting "once for all" an offering for sin, which, as an act of offering, "ceased" long ago; on the other hand, the Melchisedeckian ministry of "Blessing" is now the perpetual function of our High Priest who "abideth continually."

It was not till the "one" sacrifice for sin had been accepted and had therefore "ceased to be offered" (Heb. x.-2, 10, 18), that our High Priest "received gifts for men, yea even for His enemies, that the Lord God might dwell among them" (Ps. lxviii.-18). And it was after His Ascension, when His sin-offering had been accepted as "full, perfect, and sufficient," that He "sat down" on His throne as the Mediator-King, and "gave gifts to men" (see Acts ii.-33; Eph. iv.-8; John vii.-39, xvi.-7). It was as "King of Salem," i.e. of peace, that Melchisedec brought forth bread and wine to refresh the warrior chieftain who is the type of the "faithful" in all ages. The Revised Version agrees with the Authorised as well as with the LXX., Syriac, and Arabic in rendering Genesis xiv. 18, "AND he was the priest." The Church of Rome, however, has changed this revealed testimony by substituting "FOR he was the priest," so as to suggest that the "bread and wine" might be a sacrificial offering to God. But this is refuted by the context. Josephus and Philosay plainly that the bread and wine were brought forth as an act of "hospitality" for Abraham's refreshment. Cardinal Cajetan, after careful study of the Hebrew, said, "there is no mention here of any sacrifice or oblation, but of bringing forth, or bringing out, which as Josephus says, was done to refresh the conquerors." Even in the Vatican itself this truth has been emblazoned by Raphael Sanzio, Melchisedec being depicted as presenting to Abraham

hampers of bread and jars of wine, no table of any kind being introduced, while the inscription below records how Melchisedec "offers" bread and wine "to Abraham." (Valentini's "Basilica

Vaticana," Vol. II., pt. ii., plate xii.)

The picture here reproduced (Fig. 11) from M. de Fleury's work before mentioned (Vol. I., plate iii.) is a mosaic dating from A.D. 549, and still remaining on the wall of the choir of St. Apollinare in Classe, in the environs of Ravenna. It represents three allusive references to the sacrifice of the death of Christ, viz. the offering of Abel, that of Abraham, and the feast of Melchisedec. In the sixth century it had come to be the general belief that the so-called

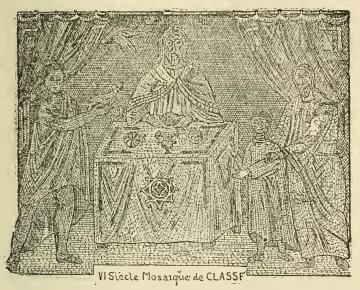


Fig. 11.

"offering" of Melchisedec was a type of the Eucharist. It is noteworthy therefore in this connection that the "westward" position of the celebrant at a four-legged wooden table, draped tablewise, was then the received type of Eucharistic celebration. The higher we carry that symbolism, the more striking does this late witness become that the "eastward position" (i.e. with back to the people) was no primitive observance. Clement of Alexandria, the earliest to detect any Eucharistic reference in the story of Melchisedec, says, "For Salem is, by interpretation, Peace; of which our Saviour is enrolled King, as Moses says, Melchisedec, King of Salem, priest of the most high God, who

gave bread and wine, furnishing consecrated food for a type of the Eucharist" (Clark's Ante-Nicene Liby., II.-214). Tertullian, the next in point of time, says, "Melchisedec offered bread and wine to Abraham returning from the fight." It was not until Cyprian, the founder of "catholic" Christianity, that we find the doctrine introduced which Jerome adopted, viz. that "Melchisedec offered bread and wine in type of Christ, and dedicated the Christian mystery in the body and blood of the Saviour." But it is obvious that even on the assumption that, in his capacity of Priest, Melchisedec offered to Abraham bread and wine, and on the further assumption that this "bread and wine" had been previously offered in sacrifice (by a "memorial") to God, yet even so, the "offering" to Abraham was not a ritual offering of sacrifice, but the subsequent feast or banquet upon viands furnished by a by-gone sacrifice. Moreover, "bread and wine" were not, by the symbolism of the Old Testament, proper materials for a sin-offering (Kurtz, Sacrificial Worship of the Old Testament,

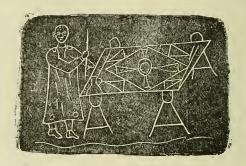


Fig. 12.

p. 312; see also Levit. xvii.-10, 11; Heb. ix.-22). Those who wish to investigate the subject further will find it done ready to their hand in Waterland's *Doctrine of the Eucharist*, p. 464; Jewel's Works, II., 730; Vogan on the Eucharist, p. 596; Goode's *Divine Rule*, I., 341; Trevor's *Catholic Doctrine*, &c., p. 23. When the original idea of a sacramental gift from God

When the original idea of a sacramental gift from God to man, administered by His "steward" as from His table, had given place to the purely human and ecclesiastical corruption of a "sacrificial offering" from man to God, the corresponding ritual changes seem to have gone through the "half-way house" stage of placing the celebrant, for a time, at "the north side of the table." The evidence is scanty, and the intermediate stage probably did not occur alike everywhere, or persist very long. Yet the following drawings seem to hint at its existence. Fig. 12 is taken by

he North side f the Table.

the kind permission of Mr. John Murray, the publisher, from Dean Burgon's Letters from Rome, p. 258. The original is preserved on a small stone in the Museum Kircherianum. Readers of Foxe will be reminded of the story which he tells (Act. and Mon. vii.-288) of the parson of Adisham, Kent, who on September 3rd, 1553, after the accession of Mary, was threatened by a Popish parishioner, "If he say any service here again, I will lay the table on his face. And in that rage he with others took up the table, and laid it on a chest in the chancel, and set the trestles by it."

Figure 13 is taken from Gerbert's Vetus Liturgia Alleman-



Fig. 13.

nica, pt. i., p. 246. On comparing this with the mosaic at Kieff cathedral, figured above at p. 7, and observing which way the long axis of the table is turned, the change above mentioned seems clearly indicated. In his Monumenta veteris Liturgiæ Alemannicæ, pt. i., pp. 234-7, Gerbert gives from the 9th century Missal at St. Blaise three drawings, each of which shews the Priest standing at the N.-W. angle of the altar, and facing South.

But perhaps the best illustration (Fig. 14) is in the 11th century (fresco still extant in the subterranean church of St. Clemente at

Rome. Mr. Marriott, to whose Vestiarium Christianum we are indebted for it, describes it as follows:—

"St. Clement is standing at what would be the north side or north end of a square altar. He is in the act of benediction, and for this reason, with his face toward the people, exactly in the position which, till the last twenty years or so, was the all but universal position off English bishops and priests at the like time. On the altar itsel there is a chalice and paten, and a sacramentary, the latter being so



Fig. 14.

placed as to be only legible* by one standing at the north side (or north end) of the altar."

The ornament on the base of the "altar" proves that the northern boundary of the table stopped short at the foot of the

^{*} The two salutations, "Dominus vobiscum" and "Pax Domini sit semper vobiscum," though occurring at the beginning and end of the office respectively, are both there so as to explain Clement's "turning to the people."

celebrant. The absence from the table of either cross or lights is by no means peculiar to this fresco. In M. de Fleury's book, lights do not appear for nearly a thousand years after Christ, and then at first only as borne by an attendant, or as a single light intended bonâ fûde to enable the office book to be used. The lamp-like vessels seen hanging from the ciborium (see No. 1, p. 7) according to Mr. Nesbitt, in Smith's Dict. Christian Antiquities, I.-343, were chalices suspended for occasional use, as at Easter, or "great feasts of receiving": and possibly they may represent the numerous vessels which had formerly been needed for a celebration of the love-feast which in primitive times accompanied the Lord's Supper. The two-handled cup is also seen in this drawing, as in Nos. 5, 8, and 11, at pp. 9, 12 and 15.

The cause of this change might be merely for convenience, as the "prothesis" was on the north side, and a "single-handed" celebrant who had to bring the elements from the prothesis, and afterwards, as we have seen, to communicate the people who "drew near" at the north (or south) side of the table, might prefer to remain at the spot which involved the fewest changes of position. Or, it might be from some fanciful idea that Christ being at the "right hand" of God, the "right hand" was the symbol of power. There is a passage in Eusebius (Hist. Eccl. lib. x., c. iv.) which might possibly be so understood. Speaking with Oriental rhetoric, of the consecration of the church at Tyre, he says—

"Noble and grand also, and unique is the altar. . . at which that great High priest of the Universe, Jesus, the only begotten Son of God, Himself standing on the right,* receives the sweet incense from all, and the bloodless and immaterial sacrifices of prayer. . . and with extended hands bears them to the Father."

Such fanciful mysticism we know, influenced men who revelled in "symbolism."

Brett, a nonjuring bishop, advanced several reasons for thinking that the north side was thus used in the East. The entire passage, which is out of print, was given in the Church Intelligencer, VIII., 153, because the Lambeth "Judges" failed to recognize, that it was from this very letter by Brett, in 1717, that Wheatly had derived the theory which they quote from his third edition. Whether that theory were right or wrong, had

^{* &}quot;As in the Heathen basilica so in the Christian, the entrance portico, with the wall pertaining to it, forms the antica pars, or front of the building, the wall opposite, with its absis and tribunal, the postica pars; and 'right' and 'left' are always to be understood as having reference to one who is facing (as did of old the Prætor or other Magistrate) towards the antica pars, and with his back to that part of the building which corresponds structurally with our own 'East end.'" (Marriott.)

no bearing whatever upon the question of law or of fact which was before the Court, and their reference to it was made only with a view to get rid of Wheatly's inconvenient witness; as though an error of antiquarianism could vitiate his testimony

to the contemporary usage of his own day.*

It is not probable that our Reformers in 1552, were conversant with the usage referred to: what is more likely is that when changing back the "sacrifice" into a sacrament, they unconsciously went through the same intermediate stage which had been passed through, centuries before, when the sacrament was being turned into a sacrifice. It might have been more logical to have reverted boldly to the Westward position behind the table, facing the people, a custom which the oldest churches in England shew to be demanded by "historic continuity," and which accords best with the Institution of the Supper, and with the nature of a sacrament. But the men with whom they had to work, i.e. the mass-priests who retained their livings in 1552, would probably be less hostile to the "north side" than to the eastern side, as clashing less directly with traditional usage: and Englishmen, we know, love compromises.

Of course, it will be understood that none of the drawings here reproduced, are at all trustworthy as evidence of what actually took place in any of the scriptural scenes depicted. Their value lies merely in the fact that they are among the oldest, if not the very oldest, Christian paintings in the world relating to the Lord's Supper, and the comparatively late date of some of them enhances the value of their testimony to the persistence of a Primitive Westward position, so exactly contrary in meaning and effect to the "sacerdotal position" for which our Ritualists crave. If "historic continuity" with the earliest and best times is to be sought rather than with the latest and worst, we are bound to deprecate and avoid a recurrence to the late medieval innovation of the so-called "Eastward

position."

^{*} In the same "judicial" spirit Nicholls was alleged to have "for the same reason urged that the Consecration Prayer should be said 'kneeling'" (Lambeth Judgment, p. 34). Whereas, as Wheatly points out loco citato, Nicholls assigned a totally different reason. Thus Nicholls' error of judgment on one point was alleged inaccurately in order to invalidate his testimony to the belief and usage of his own day as to another point!



POSTSCRIPT.

A FRIEND suggests that fig. 14 on p. 18 was intended to show a celebrant standing behind the table, the figures on his right being the (tonsured) elergy in the apse behind the altar, while those on his left are supposed to be retreating towards the poreh. On this view the picture represents a longitudinal section of the building, and the usual "Westward" position described above. To enable the reader to decide between these alternatives, the entire fresco is reproduced below (Fig. 15). A photograph of this fresco may be inspected at the South Kensington Art Library, portfolio 404. In Rohault de Fleury's book, Vol. i. pl. xii., another fresco from St. Clemente's shews Clement behind the altar saluting the people who are facing him.

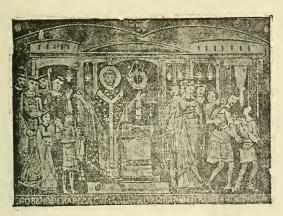


Fig. 15.

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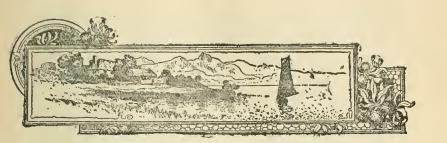
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Ritualistic Sisterhoods

IN

THE CHURCH OF ENGLAND.

AN EXPOSURE, by Mr. WALTER WALSH.

->>080-44------

HE first Sisterhood established by Ritualists was that of the late Miss Sellon, of which Dr. Pusey was the Father Confessor. Since its foundation, in 1848, the movement has progressed at a rapid rate. What the actual number of Sisterhoods is at the present moment caunot be stated with any certainty; but from the incomplete statistics published in the "Official Year Book of the Church of England for 1892," and the "Kalendar of the English Church," we learn that (1) the Sisterhood of St. Margaret's, East Grinstead, carries on its operations from twenty centres in England, Scotland, and the Colonies, to which must be added thirteen "branch works" in the United States. (2) The "Sisters of the Church" have their head-quarters at Kilburn. They work under various aliases; being known sometimes as the "Church Extension Association," at other times as the "Church of England No. 181.1

Sunday School Union," or as "Our Teachers' Union," and occasionally as the "Kilburn Sisters;" their latest alias being that of the "Education Union." They have at least thirty-two centres from which they work, all being in England except two. (3) The "Sisterhood of St. John the Baptist Clewer," works in thirty different places. (4) The "Sisterhood of St. Mary, Wantage," founded by the present Dean of Lincoln, works in sixteen places throughout the country, and in India. (5) The "Sisterhood of All Saints, Margaret Street," has seventeen centres, besides "Mission Houses" in thirteen places. (6) The "Society of the Holy Trinity," Devonport, founded by Miss Sellon and Dr. Pusey, is not by any means so large as many Sisterhoods founded since. Amongst the smaller Sisterhoods may be named: (7) the "Sisters of Bethany," (8) "Sisters of Charity," (9) "Sisters of the Holy Cross," (10) "St. Peter's Sisterhood, Kilburn," (11) "St. Katherine's, Fulham," (12) "Sisterhood of All Hallows," (13) "Sisterhood of St. Lawrence, Belper," (14) "Sisters of the Holy Name of Jesus," (15) "Sisterhood of St. Peter, Horbury," (16) "Sisterhood of the Holy Rood, North Ormesby," and many others. I have reason to believe that in the Mother House of Clewer there are usually three hundred Sisters in residence. I should not be surprised were it proved that there are in England five thousand Ritualistic "Sisters of Mercv."

We have also several real Nunneries, in which Ritualistic Nuns are shut up for life, who never go outside their Convent walls. In the Sisterhood founded by Miss Sellon there is an inner circle known as the "Order of the Sacred Heart." is,' writes Miss Goodman (for years a "Sister"), 'strictly enclosed, and their time is supposed to be spent in almost perpetual prayer for the living or the dead."* They go "barefooted in the house." † The relatives of these Nuns are, says Miss Goodman "to think of the Sister as in the grave; and it is esteemed a falling away from the Rule for a recluse to desire to see one so near and dear as a mother." Another Order of Enclosed Nuns (a schism from one founded by the notorious "Father Ignatius"), known by the name of "St. Mary and St. Scholastica," has its Nunnery at Twickenham. Father Ignatius is the head of an Order of Enclosed Nuns at Llanthony, all of whom bolted off to Rome, last year, while he was absent in America. Those who wish to know what its inner life is like should read "Nunnery Life in the Church of England," by "Sister Mary Agnes, O.S.B.," who was seventeen years one of his Nuns.

^{* &}quot;Sisterhoods in the Church of England," by Miss Goodman; 2nd ed. p. 125. † Ibid., p. 212. ‡ Ibid., p. 213.

In several of these Convents there exist private Burial Grounds, where only Sisters of Mercy or Nuns are buried—a scandal, which ought not to be tolerated by the English Government. Anything which makes crime easy ought not to be permitted. So long as these private Burial Grounds exist, they make it easy for Mothers Superior to prevent a Coroner's

inquiry into the cause of a Sister's death.

In connection with these Sisterhoods are a number of clerical and lay "Associates," who, while living in what is termed "the world," are pledged to assist the Sisterhoods by prayers, alms (in money and kind), and, generally, to labour on every possible occasion for their benefit. Those affiliated to Clewer (who may be either married or single) "are required to state what work they will undertake to do, and to report the results to the Superior at such intervals as may be agreed upon." These Associates are often the means of persuading young ladies to leave their homes to become "Sisters."

The rules of the Sisterhoods differ; but all are more or less copies of the Sisterhoods which exist in the Church of Rome. This is seen in their dress; but when their Statutes are examined the resemblance becomes more striking. According to the Clewer Statutes, that "Sisterhood is formed without vows, for the observance of the rules of poverty, chastity, and obedience, in which state of life the Sisters offer themselves perpetually to God." I submit that to promise to God "perpetually" to remain in a state of "poverty, chastity, and obedience" means exactly the same thing as a Vow, though expressed in other words. As a fact, the vows of "poverty, chastity, and obedience" are (either directly, or indirectly, as at Clewer) taken in most of these Sisterhoods. That evil results may be expected to follow from such vows-wholly unauthorized as they are either by the Bible, or the laws of the Church of England-was recognized by the late Bp. S. Wilberforce. Writing on April 14th, 1850, to a clergyman who had submitted to him the rules of a proposed Sisterhood, he said :--

"I object, then, absolutely, as un-Christian and savouring of the worst evils of Rome, to the Yows involved in such a context in the statement as, 'She is for ever consecrated to the service of her heavenly Spouse.' I object to the expression itself as unwarranted by God's Word and savouring of one of the most carnal perversions of the Church of Rome. . . . I add my solemn warning that such tampering with the language, acts, and temper of the Church of Rome in young women of our communion must tend to betray them into infidelity to their mother Church, and to perversion to the Papal schismatical and corrupt communion."*

^{• &}quot;Life of Bishop Wilberforce," Vol. iii., pp. 330, 331.

Fifteen years later, on Dec. 27th, 1865, Bp. Tait (subsequently Abp. of Canterbury) wrote:—

"There is no warrant for supposing that I in any way approve of Sisterhoods in which perpetual vows or oaths are administered. I have on more than one occasion stated publicly my belief that all vows or oaths administered under the circumstances you describe, not being sanctioned by the Legislature, and being taken by persons not authorized to receive them, are of the nature of illegal oaths. It is a grave question whether a clergyman of the Church of England, administering such an oath, does not make himself amenable to prosecution before the magistrates."*

It may be well to say a few more words on these yows. That of "Chastity" simply means a solemn promise to remain unmarried. Yet this very vow produced the grossest immorality in convents in England down to the Reformation; and in Roman Catholic countries it has been a fruitful source of evil. Unregenerate

human nature is the same in every age.

The Vow of "Poverty" is taken with some variations in Ritualistic Sisterhoods; but so much secrecy surrounds their Statutes, that it is often impossible to ascertain the facts. In St. Margaret's, East Grinstead, a Sister can "neither directly nor indirectly lay out a farthing of it [her income] on herself. She promises to keep nothing in hand; to have, as the usual expression goes, no pocket-money, to buy nothing for herself with her own money, either necessary or unnecessary." I have just quoted the words of the Rev. Dr. Neale, the Founder, addressed to the Sisters in the Convent Oratory. † On another occasion Dr. Neale told them: "You profess poverty: and that means that home you have none, relations you have none, friends you have none, to compare to this place."

In this Sisterhood the vows are perpetual. "Let me repeat to you once more,' said Dr. Neale on one occasion to the Sisters, 'that henceforth, ever to draw back from a Sister's life is sacrilege: sacrilege in the highest degree." But the Vow of "Poverty" in Dr. Pusey's Sisterhood shows more greed than that of East

"It is not permitted to any Sister to appropriate anything, however small, or under whatever pretext, to herself; since each shall, on the day of her entrance, renounce in favour of the Community, not only the possession, but the use and disposition of everything which is hers, or shall be given to her. All this being under the entire regulation of the Superior. Ye shall neither ask for, nor receive anything without permission; and when ye shall have received it, ye shall place it in the hands of the Mother Assistant for the use of the Society."

^{* &}quot;Life of Archbishop Tait," Vol. i., p. 457. 1st ed. † "Dieit Fundator," p. 7. § Ibid., p. 89. Quoted in Miss Goodman's "Sisterhoods in the Church of England," p. 82.

The notorious "Father Benson" was for many years Chaplain of All Saints', Margaret Street, Sisterhood. He wrote the Introduction to "The Religious Life Portrayed for the Use of Sisters of Mercy." In the chapter relating to the Vow of Poverty, the Sister (who has, probably, given all her fortune to the Convent) is unfeelingly told:—"Accept the food set before you, as though given out of mere charity; and however coarse and uninviting it may be, reflect that you do not deserve even that" (p. 33).

It would be interesting to know whether the accounts of Sisterhoods are ever examined by a public Auditor? That enormous sums are given to these institutions cannot be open to a doubt. Is any account given, I wonder, to the Sisters themselves, as to the way in which their fortunes are spent; and have Ritualistic priests power of spending the money without their consent? Should a Sister leave her Convent, has she any remedy at law to recover a just proportion of her fortune? These are questions

which loudly call for the attention of our Legislature.

The Vow of "Obedience" practically makes slaves of the Sisters. Though men may make slaves of the bodies of the Negroes, they cannot always enslave their minds, which are, thus, often as free as those of white men. But the unhappy "Sister" is body and soul the slave of her superiors. In the "Religious Life Portrayed," already quoted, we read that:-"A Religious [i.e. a Sister] has made the sacrifice of her will in taking the vow of obedience: she is no more her own, but God's; and she must obey her Superiors for God's sake, yielding herself as wax, to be moulded unresistingly" (p. 13). We may well pity the unhappy Sister who has to yield herself "as wax" to the will of a bad-tempered Superior. And when one of her Superiors happens to be her Father Confessor, matters, if he be not a careful man, may soon be far worse. Dr. Pusey's advice is very clear, but very objectionable also. "I would,' he writes, 'have great respect paid in Confession to your Confessor, for we ought to look upon them as Angels sent by God to reconcile us to His Divine goodness; and also as His lieutenants upon earth, and therefore we owe them all reverence, even though they may at times betray that they are human, and have human infirmities, and perhaps ask curious questions which are not part of the confession, such as your name, what penances or virtues you practise, what are your temptations, &c. I would have you answer, although you are not obliged to do so."* The Sister thus expected to answer the "curious questions" of an inquisitive or wicked priest is indeed an object of compassion. The Vow of Obedience in Dr. Pusey's

^{* &}quot;Pusey's Manual for Confessors," p. 190.

Sisterhood is as enslaving as language can make it. "Ye shall ever address the Spiritual Mother with honour and respect; avoid speaking of her among yourselves; cherish and obey her with holy love, without any murmur or sign of hesitation or repugnance, but simply, cordially, and promptly obey with cheerfulness, and banish from your mind any question as to the wisdom of the command given you. If ye fail in this, ye have failed to resist a temptation of the Evil One. . . . sister fails in obedience, or resists with contumacy or rebellion, she shall be punished according to discretion."* A Rule of Obedience like this might, in the hands of a wicked Superior, lead to the commission of any required crime. To banish from the mind any question as to the "wisdom" of a command given by any human being is unjustifiable under any circumstances. "Holy Obedience" is sometimes seen in a very unpleasant light. The late Rev. W. G. Cookesley stated that:—"A Sister who had been hasty with her tongue, and had thrown out some unguarded expression, was commanded by the Rev. Mr. Prynne, one of the Confessors to the Institution [Miss Sellon's Sisterhood] to lie down flat on the floor, and with her tongue to describe the figure of a Cross in the dirt." + On another occasion Mr. Cookesley states that:—

"One of the Sisters was one day employed in the menial office of lacing Miss Sellon's boots. Whilst she was thus employed with one of the Lady Superior's feet, that dignitary thought fit to bestow her other foot on the head of the stooping sister. Some little disposition to objection and resistance to this disgusting insult being manifested, was immediately checked by the Lady Superior, who remarked that such humiliation was good for the Sister.";

That a widespread system of female slavery should thus exist under the shelter of the Church of England is a disgrace and a scandal which calls aloud for a speedy remedy.

In the "Cautions for the Times," edited by the late Arch-

bishop Whately, we read:—

"The principal method of decoy, at present, is not so much argument as other kinds of persuasion. Among these, none seem more popular just now than what are called 'Brotherhoods,' and 'Sisterhoods of Mercy;' the real grand object of which appears to be not so much almsgiving itself, as, under pretence of that, imbuing with Tractite" (now called Ritualistic) "principles those who receive, and those who administer 'the charity.' And it is part of the system not only to make a great parade of their works of charity, but also to represent themselves as the only persons who pay any regard to the wants of the poor in those localities where such associations have

<sup>Miss Goodman's "Sisterhoods in the Church of England," pp. 80, 81.
† "Letter to the Archbishop of Dublin," by Rev. W. G. Cookesley, p. 11.
‡ Ibid., p. 76.</sup>

been at work. Bold and persevering assertions often gain credence with the thoughtless; and thus it has come to be believed by many, in some cases which have lately made much noise in the world, that in such and such districts the poor were left wholly unthought of till these Sisterhoods arose; the truth being the very reverse: twenty times as much was being done for the poor, and in a more judicious and efficient way, by persons who were content to go about their labour of love quietly, without blowing a trumpet before them, or wearing any fantastic uniform " (p. 344).

At the Oxford Church Congress the late Dr. Pusey said:—
"The Sister is the pioneer for the parish Priest." That exactly describes her work in a sentence. The Sisterhood of St. Margaret's, East Grinstead, undertakes nursing on a large scale. How easy for the Sister to whisper to the dying that a priest should be called in to hear his confession, or to administer the so-called "Sacrament" of Extreme Unction! It would be interesting to know how many legacies to Ritualistic Churches are due to the labours of these "Sisters" in dying chambers.

Many of the Sisterhoods devote themselves to "Church Embroidery," including the "Man Millinery" which Ritualistic priests love to wear. Others devote themselves to literary labour. The East Grinstead Sisterhood have translated and published "The Night Hours of the Church," taken, as they frankly admit in its Preface, from "The Roman Breviary," leaving nothing out which appears in the original. Services are provided therein for "Corpus Christi Day," for "All Souls' Day," and for "The Feasts of the Blessed Virgin Mary." In the latter prayers are offered directly to the Virgin Mary. There is also an "Office for the Dead," and all these services are of Roman Catholic authority only. But the most mischievous and laborious in literary work, of all the Ritualistic Sisterhoods, is that of the "Sisters of the Church," who trade under so many aliases. They edit the Banner of the Faith, in which elementary Popish doctrines are instilled in carefully concealed language. In their "Manual for the Children of the Church" little children are taught how to confess to the priests. At page 41 the little boy or girl is thus instructed: "If you are tempted to hide a sin in confession, say-'O God help me to tell my sins, because the devil is tempting me not to tell them.'" Going to Confession they are taught to repeat a hymn, of which these are three verses:—

[&]quot;Yes, I am going to God's Priest,

To tell him all my sin,
And from this very hour I'll
strive,
A new life to begin.
"When I confess with contrite
heart,
My sins unto the Priest,
I do believe from all their guilt,
That moment I'm released.

"I go then with a humble heart, To have my sins forgiven, And angels, while I kneel, will sing A hymn of joy in Heaven." (p. 40.)

The Sisterhood which has published this abominable doctrine, has charge of the "religious teaching" in various elementary Schools throughout the country. In addition they have a considerable number of schools for young ladies under their sole control. It is sad to add that their Popish work is carried on under the advertised patronage of the Bishops of London, Lincoln, Wakefield, and Newcastle. Young ladies' schools are now frequently conducted by Ritualistic No Protestant parent who values the spiritual welfare of his or her children, should ever allow them to attend a Convent School. Sisterhoods also undertake the work of supporting Orphanages and Convalescent Homes. There is no need for Protestants to give to such institutions; there are many conducted on Protestant principles, which have a prior and an urgent claim upon their sympathy and pecuniary assistance.

Protestant women have done more for God and his poor than has ever been done by "Sisters." Our Bible Women, our District Visitors, our Protestant clergymen's wives and daughters, our female missionaries, our Evangelical Deaconesses, yea, our own truly converted Protestant mothers, wives, and daughters, are, taking them as a class, the noblest, most successful, and truest Sisters of Mercy that ever blessed this sin-stricken earth of ours, with deeds of self-denying kindness. for the benefit of poor and rich alike.



CANON LAW.

REPLY OF THE COUNCIL

OF THE

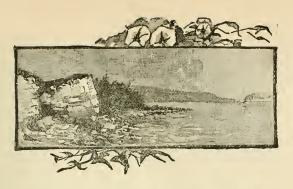
CHURCH ASSOCIATION

TO THE

"REJOINDER" OF THE E.C.U.

Church Association, 14, BUCKINGHAM STREET, STRAND, LONDON, W.C. No. 182.





Reply of the Council

OF THE

CHURCH ASSOCIATION

TO THE

"Rejoinder" of the E.C.U.



HE "Rejoinder" of the E.C.U. just published is so diffuse, and of such inordinate length that the Council find it impossible to print it, with a suitable comment, side by side with the

"Counter Statement" of the C.A. to which it relates. It must suffice, therefore, to indicate some of its leading Fallacies which may be conveniently grouped under the following Five Heads, the references throughout being to the numbered Sections of the "Rejoinder" corresponding to those of the original "Statement" and "Counter-Statement."*

- I. MISAPPLIED TEXTS OF SCRIPTURE.
- II. ELUSORY USE OF THE WORD "SPIRITUAL."
- III. THEORIES OF "DIVINE RIGHT" IN GOVERNMENT.
- IV. MISREPRESENTATIONS OF THE ROYAL SUPREMACY.
 - V. Alleged Obligation of Canons.

^{*} Copies of both these documents will be found in the Church Intelligencer for March, 1892, Price One Penny, to be had from the Office, 14, Buckingham Street, Strand.

I,-Perverted Texts.

MATT. XXVIII.-18: Christ is alleged by the E. C. U. (sec. 1) to have given to the Apostles "the same power and mission that He received from the Father; 'All power is given me in heaven and in earth." If this were true, it would mean that omnipotence was transferred to the Twelve and through them to Abp. Benson and the rest; for add the E. C. U., "Thus the Apostles (and by succession, the bishops) are His delegates or vicars" [Rejoinder, sec. 1]. Bp. Ellicott, whom Mr. G. B. Roberts describes as "beyond question the foremost theologian on the Episcopal Bench" [Newbery's Magazine, vi.-268], in his "Historical Lectures" says "Nearly all the best recent commentators concur in supposing that the appearance of our Lord mentioned in the close of St. Matthew's Gospel, is identical with that alluded to by St. Paul, 1 Cor. xv.-6." Be that as it may, the Apostles on that occasion undoubtedly represented the Church, and not the clergy as contrasted with the Church. This is proved by three most momentous considerations. For, were it otherwise, it would follow:-

- 1. That lay baptism (sanctioned always by both East and West) would be not merely invalid, but absolutely null and sacrilegious.
- 2. It would be sin for any lay parent, or schoolmaster to teach others to "observe all things that Christ had commanded"; and a fortiori for all the disciples "except the Apostles" to "go everywhere preaching the Word." (Acts viii.-4.)
- 3. Since every commission is, on the E. C. U. theory, exclusive, no lay person has any share in the promise made (ex hypothesi) solely to clerical "Delegates and Vicars" of Christ, viz. that He would "be with them always even unto the end of the" dispensation. The E. C. U. caricature of the Gospel is that Christ is "always with" the clergy, and that laymen must therefore be content with the clergy instead of Him.*

To shew that our reading of this text is no mere modern or private opinion, it may be worth while to adduce one or two ancient testimonies.

"Theophylaet says:—'Not only to the Apostles was this being present with them promised, but also to all Christ's Disciples simply as such.' [Works, ed. 1635, p. 185.] 'For,' says St. Chrysostom, 'plainly the Apostles were not to remain to the end of the world; but He speaks to believers as one body.' [Hom. XC. Works, ed. 1711,

^{*} See footnote to page 9.

vii.-841.] Optatus, A.D. 368, urged that 'He did not say to the Apostles, 'Do ye it; others may not do it.' Whosoever shall have baptized in the name of the Father, Son, and Holy Ghost, has fulfilled the Apostles' work.' [Lib. V., De schis. Donatistarum, p. 87.] Even Paschasius said, 'He did not promise this only to his own disciples, but also to all Christians.' (Bib. Mag. Vet. Patrum, ix.-1235.)

JOHN XX.-21: "As my Father hath sent me, even so send I you." The E. C. U. (sec. 1) omit to notice the remarkable change of word—from apestalke to pempo—by which our Lord differentiated the mission of Himself from that of His disciples. Their mission resembled His, not in identity of prerogatives, but in their being 'sent' to proclaim the same glad tidings. St. Augustine observed, long ago, that herein "the Apostles represented the Church, and this was said to them as if it were said to the Church itself" [De Baptismo, III.-xviii.]. Bp. Westcott similarly comments, "the commission, therefore, must be regarded properly as the commission of the Christian Society, and not as that of the Christian Ministry" [Gospel of St. John, p. 295]. The present Bp. of Worcester in his Sermon on "The Ministry" says, "the words were not addressed to all the Apostles, for Thomas was absent; nor were they addressed to the Apostles alone, for St. Luke tells us that others were assembled with the Eleven (Luke xxiv.-33). Whatever therefore the power here bestowed, it was bestowed on the Christian Society and not on the Christian Ministry." The Speaker's Commentary on John xx.-22 says, "There is nothing to limit the pronoun to 'the ten.' It appears from Luke xxiv.-33 that there was a general gathering of believers in Jerusalem, 'those with them': in verse 24' the Twelve' are evidently distinguished from 'the Disciples.'"

1 TIM. III.-15, MATT. XVI.-18: These two texts are grouped together by the E. C. U.—(sec. 1)—to suggest that the Church or rather the bishops, as a "body," are infallible. With this object the word stulos is rendered "THE" pillar, instead of "a" pillar (i.e. one of many* pillars): next, it is overlooked that it is the "Church" itself (not the clergy)

^{*} Compare Rev. iii.-12 and Art. XX.

which is thus described; and lastly, it is ignored that in the opinion of many good commentators, e.g. Gregory of Nyssa, Chillingworth, and Conybeare, the true rendering is "conduct thyself... as a pillar and basement of the truth." Alford admits that the Greek will grammatically bear this construction. As to the other text, it is a promise of indefectibility, not of infallibility. See Salmon's Infallibility of the Church, and Dr. Littledale's Plain Reasons, chap. lxx. The "Gates of Hades" (N.B. not Gehenna) were the entrance into the state and place of the dead.

This series of misapplied texts is the sole basis for the claim made on behalf of bishops to be regarded (like the Pope) as delegates, vicars, "vice-gerents" of Christ, armed with the same power which He had received "in heaven and in earth": and the E. C. U. resist legislation to deprive immoral clergymen on the ground of an intolerable exegesis.

II.—ELUSORY USE OF THE WORD "SPIRITUAL."

Another root fallacy is the persistent employment of the word "spiritual" as equivalent to clerical. In that sense, thanks to the Reformation, the word is now happily obsolete in the language of ordinary life. In the "Counter Statement" of the C. A. (sec. 13), "spiritual" was defined as that which "relates to the mind, heart, conscience, or spirit." To this, however, the E. C. U. demur, saying (sec. 13), "A grocer sells sugar to his customer: it is a matter of conscience that he should not adulterate it with sand. Therefore, according to the objector, the question whether he has done (sic) so or not is a spiritual matter, and cannot be submitted to any human tribunal. The nearest police magistrate would enlighten the objector."

Few persons will need help to see through this misapprehension. The police magistrate neither will nor can concern himself with the grocer's "conscience." Overt acts viewed solely with reference to the prescribed rights of others (and

quite irrespectively of the moral guilt, or of the inner conflicts of the grocer's soul), are the only things to which "jurisdiction" in "courts" is applicable. The spiritual aspects of the supposed adulteration are not such as magistrates can "enlighten objectors" about, nor, for that matter, could any tribunal deal with them, though in words it may affect to do so, "pro salute anime."

The E. C. U. profess (sec. 13) to agree with the proposition of the C. A. that "spiritual matters are incapable of subjection to any human tribunal whatever." Those words in the "Counter-Statement" were intended to shew that the so-called Spiritual Courts being "human," do not differ from other courts* in their inability to grapple with matters truly and properly called "spiritual," i.e. having their seat within the mind, heart, and conscience of the individual.

But the E. C. U. adopt the same phrase in a sense quite different, viz. as implying that Episcopal tribunals are not "human." They roundly assert (sec. 10), that Bishops' Courts "derive their authority not from any human source, but from a divine institution, the Church." In other words, that bishops are superhuman! At first sight this language might seem to recognize that the Church as a "divine institution," is the source of the jurisdiction: but that view is formally and expressly rejected by the E. C. U., who tell us that "the officers of the Church, though elected by the body, do not receive their power from the body" (sec 5). Thus the "Church" is used as a mere mounting-block for the priests. The "divine institution" in which jurisdiction was said to "inhere" turns out to be not "the Church,"

^{*} The Dean of the Arches, recognised as "a spiritual judge" by the E. C. U. (sec. 11), said that "courts of justice do not pretend to furnish cures for all the miseries of human life, they redress or punish gross violations of duty; but they go no further; they cannot make men virtuous; and as the happiness of the world depends upon its virtue, there may be much unhappiness in it, which human laws cannot undertake to remove." But then, Lord Stowell was after all a mere layman, which accounts for his admission that his "spiritual" court was "human." (Judgment of Sir Wm. Scott in Evans v. Evans.)

but the Episcopate. Since bishops alone possess the alleged "jurisdiction," and do not receive it from the body, it follows that the Church never possessed it.

"The Catholic Church' was said in the original Statement (sec. 1) to be 'possessed of an inherent power of ruling and governing its subjects" (i.e. itself); and this view is supposed to be illustrated in the Rejoinder (sec. 2) by saying that "the power of sight is inherent in the body," though it "resides in the eyes." Thus bad science is brought in to aid theological confusion by suggesting a false analogy. Vision is not "inherent in the body," nor does it "reside in the eyes." Bishops might indeed be loosely compared to "eyes" in the sense that eyes are mere organs of the body, dependent upon it for their vitality, and upon their connection with the brain for even momentary efficacy as instruments of service. But at this point the analogy ceases. Bishops are not the only "seers" of the 19th century.

The Rejoinder says (sec. 6) that the "Counter-Statement" "seems to ignore the historical use of the term spiritual." What was the "historical" use? If we may go back to the N. T. and to the earlier centuries of Christianity we find the word "spiritual" had no sort of connection with courts or with "jurisdiction."* But if medieval usage be intended,

"Remarkable fact that during the eight first centuries of the Church, whenever mention was made of Church authority, these terms 'jurisdiction, sovereignty (majestas) or tribunal' were not employed, but only that of Ministry of the Chair."

^{* &}quot;'Jurisdiction,' which is a term of the Civil Law, was not adopted into the Canon Law as applied to Bishops until the 12th century. 'Jurisdiction' was never attributed to Bishops until Emperors and Kings had conferred on the Bishops a power of exercising, in their own Courts, an external coercion over the bodies and goods of men. Then, and not before, we meet the term 'spiritual jurisdiction.'"—Dr. Stephens' Correspondence with the Archbishop of Armach, p. 10 of Armagh, p. 10.
Dr. Littledale in his Plain Reasons (Preface, p. xxvi.) cites Dupin for the

The Church Times, in an editorial answer to correspondents, January 5th, 1883, says:—"Jurisdiction has nothing to do with Orders. A newly-elected Pope, even if still a layman, receives at once jurisdiction over the Roman Church before his ordination or consecration, and the same holds good of any priest or layman nominated to be Bishop of a Roman diocese, for he enters at once on all legal powers within it. It is thus a mere creature of human law."

no doubt it did acquire the sense of "clerical," and is habitually so used in our statute book. Thus the preamble of 24 H. 8, c. 12 (a favorrite quotation with the E. C. U.) speaks of the Realm as divided into the "spiritualty" and "temporalty." So 21 H. 8, c. 13, "spiritual persons abridged from plurality of livings." 28 H. 8, c. 13, "a bill for non-residence of spiritual men." 5 and 6 Ed. 6, c. 12, repealed laws which forbade "marriage to spiritual persons." 13 Eliz. c. 10, "fraudulent deeds by spiritual persons shall be void." Just as monks and nuns were alone "the religious," so priests alone were "spiritual persons" in the "historic" sense. And it is this "paltering in a double sense" with the word "spiritual" which alone gives a fictitious plausibility to the nakedly selfish ambition of clerics seeking to set up a clerical "kingdom" in which they (like the Pope) claim to be the sole "vicars," armed with "all the power" of an absent (or at least to them invisible) "king."*

The refusal of the Sacrament of the Lord's Supper is alleged to be (sec. 6) "a purely spiritual penalty." That is, however, a mistake due to overlooking the double character of sacraments. The rite or ordinance consists essentially of "two parts," the "outward" corresponding to men's bodies and therefore within the dominion of "Cæsar," the "inward" which alone is "purely spiritual," belonging exclusively to the Divine "Spirit" and the human "spirit" in their relation one to another. The refusal of the outward sacrament is primarily a material, temporal, outward penalty, and only secondarily affects man's spiritual nature. No doubt, when rightly enforced, "clave non errante," the consequences which result from excommunication by the Church, and which relate to communion with the Divine Spirit, the unseen Communion of Saints, and the future life, are "purely spiritual," i.e. they affect the heart, mind, conscience, and "spirit" of the individual. But the

^{* &}quot;The King withdrew His visible presence; but He provided for the government of His Church. He still governed; but by visible Vicegerents, to whom He delegated His powers."—Rev. G. Bayfield Roberts in E. C. U. Gazette, April 12th, 1892.

mere administration or refusal of the outward "sign of grace" can neither confer nor withhold the "grace of the sacrament;" for sacramental grace is always given by the Spirit of God directly to the human "spirit," whereas it is only the "sacrament of grace" which can be given "by the hands" of the clergy, the connection between the "sign" and "thing signified" being not necessary or mechanical, but due to "Christ's institution and promise," as the 26th Article witnesses.

The sacramental sign therefore belongs to the region of matter (not spirit), of time (not eternity), of the body, not (immediately or directly) of the soul. Consecrated matter is both "temporal" and "secular." For the sacraments of the Church being (among other things) the outward tesseræ of a visible human corporation, neither the courts nor the legislature of the realm will allow them (in a National Church) to be withheld or refused at the caprice of "spiritual" persons. The State which does not pretend to administer sacraments may nevertheless see that the administration of them is conformed to law. Hence the 24 H. 8, c. 12, provided that:

"If any of the said spiritual persons do at any time hereafter refuse to minister or cause to be ministered the said sacraments, they shall have one year's imprisonment, and to make fine and ransom at the King's pleasure."

Every baptized Englishman who is not excommunicated by a lawful sentence of court (or excluded by the operation of rubrics which are Statute law) has by the 1 Ed. 6, c. 1, a statutory recognition of his Common Law right to receive Holy Communion.

Nor is it correct to say (sec. 6) that "cure of sonls" is a spiritual "power." It is, on the contrary, a definite obligation and responsibility undertaken by a clerk, involving duty and service on the part of the minister, but, in itself, is a purely human creation as regards the "powers" conferred on, or vested in the incumbent. Every Christian being "his brother's keeper" has a real though indeterminate care (cura) of souls.

III.—THE DIVINE SOURCE OF JURISDICTION.

In secs. 5, 10, and 15 of the Rejoinder it is stated that "there is no 'power to make laws' except by Divine appointment." This, however, is notoriously untrue, if by "Divine appointment" is meant an appointment apart from the will of the people. St. Peter distinctly recognizes that "the king" is an "ordinance of man" (1 Peter ii.-13) though even a Pilate "could have no power except it were given him from above." But, then, Providence works through natural channels and social agencies. The civil ruler is "the Minister of God," to be obeyed "for conscience sake": he wields the Divine attribute (forbidden to private individuals) of "vengeance," by the appointment of Him "by whom kings reign": so that he who resists, "resisteth the ordinance of God" (Rom. xiii.-2, 4, 5; Prov. viii.-15). No pope or patriarch, to say nothing of a mere archbishop, can show such plain credentials as this for his "Divine right." If, therefore, mankind have at length learned that civil rulers though wielding a "Divine" authority, are not divine as regards the mere form of government, why should we imagine that the Church is tied to the feet of bishops? Hooker says plainly,—in words which evacuate the Rejoinder of all its point and meaning,-

"Those persons excepted which Christ Himself did immediately bestow such power upon, the rest succeeding have not received power as they did, Christ bestowing it upon their persons; but the power which Christ did institute in the Church, they from the Church do receive." (Eccl. Pol. VIII. vi.-3.)

He notes the theory that power "was not derived from Christ immediately into the whole body of the Church, but into the prelacy," as distinctly Popish. (*Ibid.* § 2.)

Again, he says, "till it be proved that some special law of Christ hath for ever annexed unto the clergy alone the power to make ecclesiastical laws, we are to hold it a thing most consonant with equity and reason that no ecclesiastical law be made in a Christian commonwealth without consent as well of the laity as of the clergy." (Ibid. §§ 6, 8.)

Tostatus, Bp. of Avila, points out that "the Church has the keys originally and virtually; and whenever she gives them to a prelate, she does not give them after the manner that she has them, to wit, originally and virtually, but she gives them to him only as to use." (Cited in Harrison's Whose are the Fathers, p. 182.)

The power given by our Lord to each local ecclesia to exclude from Communion obstinately impenitent church members who had sinned against a "brother" was vested not in the bishops, but in the laity. Even the Apostles were bidden to abide by their decision, and to treat accordingly the offender as "a heathen man and a publican." So St. Paul bound himself, in after times, to abide by the decision of "the majority," which he confirmed beforehand (Matt. xviii.-17; 1 Cor. v.-4, 12; 2 Cor. ii.-6). This, however, had nothing to do with "jurisdiction in courts." Still less had those arbitrations about secular disputes which St. Paul advised, in order to avoid litigation. Even as to these, it appears that the quasi-judge was constituted by the Ecclesia-" Ye set them to judge." The E. C. U. refer us to Cyprian (Rejoinder, sec. 5) for a sanction of Episcopal autocracy. Cyprian, no doubt, was the author of the ultra-Episcopal theory. Bp. Lightfoot observes (On the Christian Ministry, pp. 238, 241) Cyprian "raised the sanctions of the Episcopate to a higher level." He says, Cyprian "took his stand on the combination of the Ecclesiastical authority as asserted by the Ignatian writer with the sacerdotal claim which had been developed in the half century just past. The absolute supremacy of the bishop had remained hitherto a lofty title, or at least a vague ill-defined assumption: it became through his exertions a substantial and patent and world-wide fact,"as the Papacy, from like causes, also did afterwards. Rejoinder denies that the powers granted by Christ to the Apostles were "unique," and asks, "Where is the proof?" (sec. 4). It asserts that "the Episcopate is the necessary continuation of the Apostolate." But the burthen of proof is surely on the other side. If bishops are to monopolise

all jurisdiction, and the E. C. U. are to refuse obedience to Acts of Parliament on the ground that bishops are Apostles, we are surely entitled to ask, "Where is the proof?" That the Apostolate properly so called was "unique" is seen in Matt. xix.-28; Luke vi.-13, Acts i.-21, 22, v.-32; 1 Cor. ix.-1. Mere "apostles of churches" (2 Cor. viii.-23) were no more to be confounded with the Apostles of Christ than a courier is with a Legate or an Ambassador. Even Ignatius had never heard that bishops were "Apostles." In his exaggerated and inflated way he makes the presbyters "the continuation of the Apostolate." And in the Didachè, "Apostles" are mere travelling "prophets." A chain is no stronger than its weakest link, and the first links in this catena are entirely wanting.

IV .- ROYAL SUPREMACY.

Where the Rejoinder deals with the law of England it blunders at every step. Thus where the Canons declare the Crown to be "supreme in all causes" it is necessarily implied that the Crown has the same jurisdiction in the ecclesiastical as in civil suits. "Causes" relate to judicature, so that Supremacy in "causes" implies Supremacy in jurisdiction. The 37 Henry 8, c. 17, says: Archbishops, bishops, &c. "have no manner of jurisdiction ecclesiastical but by, under, and from your royal majesty." The 1 Ed. 6, c. 2, said: "All courts ecclesiastical within the said two realms be kept by no other power or authority either foreign or within the realm, but by the authority of His Most Excellent Majesty." So Abp. Bancroft, who drafted the Canons of 1604, said: "Both the ecclesiastical and temporal jurisdiction be now united in His Majesty, which were heretofore 'de facto' though not 'de jure' derived from several heads." (Card. Doc. Ann., ii.-83.)

The title of "Supreme Ordinary" rests on higher legal authority than that of the E. C. U. (sec. 9). Rolle (Abridgment, ii.-232), under the title Prerogative, says: "The King may exempt abbeys from the visitation of the Ordinary. for the King is Supreme Ordinary." Hence in a Royal Visitation

the jurisdiction of the bishops is suspended. Chief-Justice Dyer [cited as an authority by the E. C. U. (sec. 16)] with three other judges laid it down in Grendon's case that the Sovereign is Supreme Ordinary (Plowden, 498). In Ireland the same title was given to the Sovereign (Sir John Davies' Reports, Commenda case, p. 73, as cited by Archdeacon Hale). Q. Elizabeth formally claimed "the full power, authority, jurisdiction, and supremacy which heretofore the Popes usurped" [Strype's Whitgift, i.-495]. Hence if one or both Primates were now to turn Papists, or Deists (like Bp. Silliman Ives, or Bp. Colenso), the Queen has the power to deprive them—a power which, in fact, has been exercised again and again in English history.

The Rejoinder refers us (sec. 16) to Stephens' Eccl. Statutes, p. 431, which, however, asserts the direct opposite to that for which it is cited. The following are the words which are not given by the E. C. U.: "Ipso facto. So as the Church is presently void, without any declaratory sentence; for avoidance by Act of Parliament needs not any sentence declaratory. And if it did, the statute would be defrauded at the Ordinary's pleasure if he would not deprive." Even so common a book as Phillimore (p. 483) shews that Bacon v. Bp. of Carlisle failed "chiefly because the notice ought to have been given to the Patron immediately."

V.—OBLIGATION OF CANONS.

Chief Justice Vaughan's dictum was reviewed and rejected, in the sense alleged, in Middleton v. Croft,* the leading case on this subject; and even Mr. Joyce, loco citato, was compelled to say of it that Vaughan "certainly assigned too extensive a power to a canon."

The ludicrous notion that "there is a general body of law, to put it at the lowest, the 'Codex Canonum,' which is common to East and West," and therefore binding on us (sec. 7), may be tested by taking the Canons of Nicæa, the highest and most authoritative among all the Councils

^{*} See Stephens' Laws of the Clergy, i.-697, or Eccl. Stat., 662.

contained therein. Canon 4 requires every bishop to be appointed by all the bishops of the province. Canon 5 orders those excommunicated by any one bishop to be not admitted by others; the effect of which nowadays would be to exclude from the Eucharist every bishop in Christendom. Canon 6 orders clergymen taking interest for their investments to be deposed. Canon 20 forbids any to kneel on the Lord's Day at prayers. Yet the E. C. U. gravely tell us that all this, "to put it at the lowest," is of "Catholic" obligation!

The pretence that "the Roman canon law was not intended" (sec. 8) because "Lyndwood the great English canonist" did not include the whole of that law in his commentary, is refuted by Mr. Justice Coleridge (in Reg. v. Abp. of Canterbury) when he said "the comments of Lyndwood and John de Atho, show conclusively that they were never intended to overrule generally, or supply the place of the general canon law, or to do anything more than to supply its deficiencies, where particular local circumstances made it necessary." The authority of Papal Decretals and Extravagants, and of the Roman (so-called) "General councils" (ex. gr. that of Lateran), is everywhere assumed by Lyndwood as undoubted "law."

Lastly, the superstition that bishops must derive their official authority independently of the Church, and only "by succession" from one another, was refuted by Abp. Whately, who in his Kingdom of Christ, pp. 213-6, thus exploded the fallacy:—

"It is not the most flattering to them to be urged to say continually, not only in words, but by their conduct, 'We preach not ourselves, but Christ Jesus the Lord, and us, your Servants for Jesus' sake;'—to be taught and to teach that they are merely the Functionaries of the particular Church of which they are members,—that it is in that capacity only that they derive their station and power from Christ, by virtue of the sanction given by Him to christian Communities;—that their authority therefore comes direct from the Society so constituted; in whose name and behalf they act, as its representatives, just to that extent to which it has empowered and directed them to act. These views do indeed leave them a most awfully important and dignified office, as Servants in 'the House of God,'—(the 'Temple of the Holy Ghost,')—as Stewards (i.e. dispensers; οἰκονόμοι) of divine truth to his People, and as Messengers from Christ, (so far as they 'set forth

his true and lively Word, and duly administer his Holy Sacraments,') as having been appointed conformably to his will. But although their title is thus placed on the secure basis of a clear divine sanction given, once for all, to every regularly-appointed Minister of any christian Community constituted on Gospel-principles, instead of being made to depend on a long chain, the soundness of many of whose links cannot be ascertained, yet this last is a system more flattering to human weakness; inasmuch as it represents the Priesthood as comparatively independent of each particular Church, and derives their Church's authority rather from them, than theirs, from it.

"And accordingly so strong is the prejudice in the minds of many persons in favour of this system, that to rest the claims of a christian Ministry on the basis of the divinely-sanctioned institution of a christian Church, would appear to them to be making the Ministry altogether a human ordinance; though in truth, its claim to be a divine Ordinance rests on that very sanction: so completely do they lose sight of the whole character of a Church, and of a Community. I remember seeing a censure passed on some one who had presumed to appoint another as a Bishop: not on the ground (which would have been a very just one) of his having no authority from any Church to make the appointment, but on the ground of his not being himself a Bishop; for how—it was urged—can a spring rise above the level of its source? how can an individual appoint another to an ecclesiastical office higher than he himself holds? How indeed,—it might have been added—can any individual, whether Bishop or not, appoint another to any office, -high or low-unless authorized by the Community to do so? For an individual to pretend to create another a King, or a Magistrate of any other description, or the humblest civil Functionary,—even though he were himself a King,—without lawful authority from the Community to make such appointment, would be regarded as a most extravagant and absurd assumption. On the other hand, a Community, and consequently those acting under its sanction, may appoint a man to an office higher than is possessed by any of the individuals who perform that act; as is the case, for instance, in the election of a member of Parliament." . . .

"On this system the Church is made a sort of appendage to the Priesthood; not, the Ministry, to the Church. A people separated from their Ministers by some incurable disagreement as to christian doctrine, even supposing these last to have occasioned it by an utter apostasy from Gospel-truth,—would be left (supposing they could not obtain other ministers qualified by the same kind of transmission of sacramental virtue,) totally and finally shut out from the pale of Christ's universal Church, and from his 'covenanted mercies;" while the Ministers, on the contrary, though they might be prohibited by civil authority, or prevented by physical torce, from exercising their functions within a particular district, would still, even though antichristian in doctrine and in life, retain their office and dignity unimpaired,—the sacramental virtue conferred on them by Ordination,

and the consequent efficacy of their acts, undiminished."

CHURCH ASSOCIATION,

HENRY MILLER,

14, Buckingham Street, W.C.

April 21st, 1892.

Secretary.

To be obtained at the Office of the Church Association, 14, Buckingham Street, Strand,
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5th Thousand.]



THE

Lincoln Judsment.

HERE is only one point in reference to which there seems to be absolute agreement as to the recent Judgment. By the confession alike of friend and foe it is the very feeblest pronouncement that

ever emanated from a Supreme Court. Ritualists contrast it with that of the Archbishop, to which, indeed, it serves as an excellent foil, and the *Record* boasts that "the Archbishop's Judgment far excels Lord Halsbury's deliverance." "We observe,' says the *Rock* in an able leader, 'that no single newspaper has received the Judgment with unqualified approval": and the half-concealed contempt of the *Times* and other leading organs is the more notable from their evident wish to hide its nakedness, and to make the best of its endorsement of the Archbishop's ingenious and "politic compromise."

Yet a "final" Court of Appeal which claims to set aside its own previous decisions on the ground either of "new light" in the shape of freshly discovered evidence, or of logical inference supposed to necessitate an altered "view of the law," was bound by every consideration of decency and self-respect to set out in full the "fresh evidence" upon which it relies, and to shew that "its own view of the law" rests on stronger reasoning than had been embodied in the older Judgments. Lords Cairns, Selborne, Hatherly, and Westbury, were not so manifestly inferior to the members of the present tribunal as to make it wise to provoke an inevitable comparison of the authority to be

attached to their respective Judgments. It is clear that the original draft of the present Judgment must have contained some recital of the supposed "new light," and some criticism upon former adverse decisions; and the delay of the last twelve months has most probably been occasioned by the demurrers of individual members of the "Board" who felt that "this would never do," and that their only safety lay in striking out the proposed recital of consciously nugatory grounds to be assigned for their novel decision. Hence they appear to have agreed to substitute the two phrases "There can be no doubt"-to cover all disputed issues of fact—and,"their own view of the law,"to cover all arbitrary and previously rejected rulings. If this "short and easy method" should become fashionable, our Judges will never need to trouble themselves in future either about precedents or evidence: they have but to say with Lord Halsbury "there can be no doubt" as to the most hotly contested allegation, and "this is my own view" as a judicial "reason" for disregarding the most settled principles of law upon which our greatest Judges in the Supreme Court have acted again and again.

As each of these Judgments of the Privy Council is by statute "final," their respective values as expositions of law must be determined by their individual merit. Purchas, Ridsdale, and Mackonochie Judgments remain therefore every whit as authoritative as they ever did, the next Judgment it may be adopting once more their "views of the law" in preference to Lord Halsbury's: all that Lord Halsbury and his colleagues were able to do, being, to claim an independent right of disregarding all previously ascertained "law" as applicable to a particular case. they were very careful not to grapple with the crux which Sir Horace Davey had formally submitted to them for decision, viz. "Has the Judge of an inferior Ecclesiastical Court, a Court of first instance (like that of the Abp. of Canterbury), a right to over-ride the published decisions of the Supreme Court in order to 'give effect to his own view of the law'"? In view of the present and future relations of Courts

clerical to the Crown "as Supreme" that constitutional question deserved at least some answer: but the Judicial Committee, instead of dealing with it, preferred to represent Sir H. Davey's argument as an abstract attack upon all "historical" investigation! They insisted, therefore, at the outset upon the "incalculable value" of "contemporaneous usage" as a "source of light." Who ever doubted it? But then, Judges, Bishops, and Privy Councillors have no special privilege in this department. "Facts" must be determined not by "authority," but by evidence. And our complaint has all along been that the Archbishop's Judgment unfairly suppressed and concealed every scrap of "historic" evidence which was truly and literally "contemporaneous." The Judgment of the P. C. stands condemned by this very Canon which they have themselves laid down at the outset. For example, as to "the North side of the Table" meaning its Western side, they base their Judgment on three very simple yet very definite allegations of fact:-

- 1. That "at the time it [the rubric] was framed" (i.e. in 1552 or 1559) the tables were placed lengthwise in the body of the Church; that this position was then "in contemplation," so that "all the acts prescribed which were to be done at the table were to be done at that side."
 - 2. That of this "there can be no doubt."
- 3. That in 1662 or soon after "there is reason to believe that a position at the Northern side of that part of the table which faces Eastward was sometimes assumed."

The second of these statements, if true, might justify their verdict. It is an allegation of fact. Is it true? It is notoriously untrue. The existence of "doubt" is proved by the very "highest" Ritualistic authorities who directly and expressly deny the "historic" fable adopted by the Court as the professed ground of its decision.

The late Canon T. W. Perry, the Ritual Commissioner, (employed in a long series of cases by the E. C. U. as their "expert" adviser,) proved by "contemporaneous" evidence that in the reigns of Edward and Elizabeth the Tables were not placed lengthwise (see his "Strictures on the Purchas Judgment"). Bp. Harold Browne, the most learned theo-

logian on the bench, himself one of the original Lambeth Assessors, shewed in his Charge of 1875 that the statements of Prynne and Williams upon which the Abp. relied were untrustworthy misrepresentations of fact (see Church Intelli-GENCER, ix.-8). The Rev. J. F. Russell, Editor of Hierurgia Anglicana, and the principal witness for the Ritualists before the Ritual Commission, scouted in the columns of the Church Times the mistake of fact upon which the P. C. chooses to entertain "no doubt." Even the Quarterly Review, though sympathising with the ruling of the Lambeth Judgment, felt bound by a consideration of the "contemporaneous" evidence to testify that during the Laudian controversy, "the theory that the 'end' of a table is not a 'side' was born of an anxious endeavour to twist the rubric into an indirect command to place the table lengthwise." In the face of such independent testimony from High Church scholars and experts who had before them the evidence of Prynne, Williams, and Smart, it is impossible to say there is "no doubt" as to facts respecting which they are hopelessly at issue with the Lambeth Judgment. truth is that under the excitement produced by Pope Pius' Bull of deposition, the consequent attempts at the assassination of Elizabeth, the massacre of the Huguenots, the Spanish Armada, and the Jesuit stirrings up of sedition in England, such an impulse was given to "Ultra-Protestantism" during the last years of Elizabeth's reign and that of James I., that Puritanism completely and rapidly changed the entire face of public worship, and, in the resulting reaction from Popery, well nigh every rubric in the Prayer Book was systematically violated. The customs of 1640 are therefore in no conceivable sense "evidence," either of the meaning of the rubrics, or of the "contemporaneous usage" of 1552 or 1559. The only scrap of "new light" in the Lambeth Judgment as to the "North Side" rubric was a quotation of fourteen words from a tract published in 1610 without the names of either author, printer, or publisher. Even from this brief quotation, twelve words in the middle of it were omitted

(without any indication of an omission!) though the omitted words, proved that in the writer's own day the tables "stood at the East end of the quire, North and South," and the writer also stated on the very next page that Elizabeth's contemporaneous Injunction of 1559 ordered the "Table to be placed like an altar." When the evidence of this anonymous Puritan attack on the Prayer Book is honestly produced in its entirety, it completely disproves the "no doubt" theory: yet it was the only voucher cited by the Lambeth Judge which had not already been exhaustively discussed before the Privy Council in the Folkestone and Purchas cases.

Nor is the evidence merely negative. There is abundant proof that during the first thirty years of the reign of Elizabeth the Communion tables were placed ordinarily just as they now are, and there is but one known instance of a "lengthwise" arrangement under Elizabeth such as became common under James I. and prevalent under Charles I. So far from a "lengthwise" arrangement being "in contemplation" at the date of the "North side" rubric, the Canterbury Convocation rejected in 1562 the proposal to change the then customary "altarwise" position.

Lastly, there is not even a solitary instance of anybody standing at "the northern side of that part of the table which faces eastward" either in 1662, or during the entire "17th century."

The Judicial Committee have imagined "facts" which never existed; they have "no doubt" as to allegations which are in fact gross anachronisms; they describe as "contemporaneous evidence" the rash polemical statements of partisans who were not even born at the date of the N.S. rubric: and on the strength of (only) four such vouchers they proceeded with a light heart to reverse the verdict of their more learned and painstaking predecessors!

Nor is that all. There is an uniform, consistent, and "contemporaneous" explanation of the reasons why the "north side" was prescribed. Gardiner, Huggard, Harding, Rastell, and Bishop Scot among the Papists, and

Hooper, Latimer, Becon, Philpot, Jewel, Bp. Bullingham and the Visitors of King's College Cambridge, Fulke, and Ascham among Churchmen, every one of whom lived at the time the "North side" rubric was framed, testify that its object and design was to get rid of the previous usage of the Priest standing with his face to the East. Wren, Cosin, Heylin, Wheatly, Nicholls, and L'Estrange among later writers do but confirm what every Edwardian and Elizabethan writer testifies.* All of them "assigned a doctrinal meaning" to the change. How is this unbroken mass of "contemporaneous" evidence got over? Simply by quoting a judgment in 1877 which dealt with a totally different rubric introduced into the Prayer Book more than a hundred years later! So much for "historical" investigation, and for "contemporaneous" evidence! However, since their Lordships chose to reason backwards, and were in the path of discovering "new light," why did they not rather dwell on Pory's newly discovered Articles of 1667,† which prove that Wheatly and Nichols were right in saying that the words "standing before the table" related solely to the preliminary "ordering" of the bread and wine, a fact as to which Pory, himself a leading reviser, could not possibly be mistaken. Unhappily that "contemporaneous exposition" was not known to Lord Selborne and the Ridsdale Judges in 1877, else their Judgment would doubtless have confirmed the sounder ruling in Hebbert v. Purchas.

There is but one other attempt to produce "evidence" in the Lincoln Judgment, viz. in a vague reference to "the decision of two learned judges in 1628 and 1629." But these pretended "decisions" do not even exist. We have no official record of them whatever. Scanty allusions

^{*} Vouchers for all these statements are given in detail in Tomlinson's Historical Grounds of the Lambeth Judgment. Fifth Edition. To be obtained from the Church Association, price Sixpence.

^{† &}quot;Have you in the chancel of your church or chappel a decent and convenient table for the celebration of the Holy Communion? Is it so set as directed in the Queen's Injunctions, in the place where the altar stood, and so as the priest at the time of consecration may stand before the table to order the bread and wine?" British Museum. "698 \frac{1}{26} 20.

in private letters written by the defendants in the suit to their powerful friends at Court to procure their interference with the due administration of justice are the only surviving mention of these alleged refusals to enforce the Act of Uniformity "in 1628 and 1629." Judge Whitlock, one of the "two learned judges," had been imprisoned* by the Star Chamber for making himself obnoxious to the Court, and Judge Yelverton+ had been made to apologize abjectly on his knees to King James for speeches made in the House of Commons. Even "decisions" by Stuart judges given under such conditions might be worthless as precedents; and it is therefore the more remarkable that the P. C. which so lightly casts aside its own "decisions," should have gone out of its way to record "its own view" of the possible effect of apocryphal "decisions" by two Judges of Assize, the exact nature of which was not even known to any of their Lordships.

In a similar spirit, "contemporaneous" evidence (e.g. that of Becon and Bp. Watson), that the Agnus was sung as an act of worship addressed to the Host, and in the belief that the qui tollis related to a present propitiation for sin supposed to be eked out at each mass, was carefully disregarded; as also was the evidence produced by Sir H. Davey that the reinsertion of the Agnus had been proposed and definitely rejected at the last revision of the Prayer Book. The pretence that the Agnus is a "Hymn" [why not a "Litany," or a "Benediction,"?], is not merely far fetched and arbitrary, but it greatly adds to the weight of the proof that the interval between consecration and reception is not a "due time" for the interpolation of unauthorized and fanciful acts of worship. There are in print at this moment at least a dozen hymn books containing such gross materialistic idolatry as-

"Sweet Sacrament, we thee adore, O make us love thee more and more."

Yet the Lincoln Judgment contents itself with cynically observing, that, even so, idolaters "would make for

^{*} See Liber Famelicus, Camden Soc., p. 40. † His own "Narrative" of this transaction was published in 1802. 4to. Brit. Mus. T. 916 (3).

themselves other opportunities for it"! The entire Sarum Mass may be reproduced as a series of "hymns" under this non-natural interpretation: why not hymns to the Virgin, or to Juno? The mere striking out the ritual mixing in 1552 is held to be proof that our Reformers "certainly intended to exclude" it; whereas the striking out of the Agnus, both in 1552 and again in 1661, is dismissed by the same Judges as constituting no proof at all! The (unauthorized) practice of singing hymns in "the 17th and 18th centuries" is quoted as "historical" and "contemporaneous" evidence that the Agnus was not intentionally excluded in 1552! The value of such evidence is indeed "incalculable": but the Court can hardly have considered how seriously the faith and worship of the Church are now placed at the mercy of the "one man" who alone may choose both the subjects and the language of these prose "hymns."

We hear much of the "liberty" left to the clergy to refuse to adopt the discredited ritual: but what "liberty" is permitted to the layman? He can quit the church immediately after the benediction, leaving those who please to "make for themselves other opportunities of idolatrous adoration" by worshipping the "remnants" of deified matter during the "reverent" consumption of its "rinsings." He may rise from his knees, stop his ears, or turn his back during the singing of the Agnus. He may escape the undue zeal of a teetotal Vicar or Churchwarden in going beyond Plutarch's more than half water (which the Court gravely quoted as a precedent), on the ground that our wines are no longer beverages as the Greek wines were. But how he is to shut out from his sight, without injury, the profane caricature of the Lord's Supper when a priest turns his back upon him before a candle-lit "altar"still more, how he is to learn to call "assisting" at such conjuror's tricks by the name of Christian "liberty," our volunteer advisers have hitherto failed to explain.

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THE LINCOLN JUDGMENT.

COMMENTS OF THE PRESS, &c.

The Solicitors' Journal.—The judgment of the Judicial Committee of the Privy Council in the Bp. of $\vec{L}incoln$'s case is a very interesting example of the manner in which law is manufactured in matters ecclesiastical, and it offers no little encouragement to those who are interested in litigation of this kind. In other departments of law point after point is settled, and, whether the settlement makes for justice or not, people have to be content with it until the Legislature can be got to interfere. . . . This open adoption of a principle so opposed to a main point of public policy—the finality of litigationnaturally invites criticism. It is admitted that the law of property cannot be thus unsettled, and that in general it is undesirable to upset the ecclesiastical law. But ecclesiastical suits, it is said, may have penal consequences, and, lest a clergyman should be put to the inconvenience of having to obey the law as settled by the final court of appeal, instead of being allowed to follow his own view of the law as it ought to be settled, the Privy Council are perpetually to be reconsidering their own decisions in order to find out if perchance the clergyman after all is not right. Is it not, however, a little odd to speak of the law of property as having no penal consequences? Plenty of decisions upon the distribution of property have been known to be in the abstract most unjust. What, then, if the persons who were morally entitled to the property had refused to be bound by them, and had either declined to give up the property or forcibly possessed themselves of it? Would no penal consequences be involved? The matter only requires a moment's consideration for its absurdity to be apparent.

Again, the Privy Council scem to overlook altogether the object of the Act of Uniformity, which, as pointed out by themselves in Martin v. Mackonochie (2 P. C., at p. 383), is to produce "an universal agreement in the public worship of Almighty God"; and this, not only in matters of importance, but, as it was there decided, in all matters important and trivial as to which any direction is given. Having regard to the well-known fact that the Prayer Book was in many respects simply a compromise between contending parties, it is impossible to regard the rules for its use as otherwise than conventional, and uniformity is better secured by adhering to their settled interpretation than by undertaking the quite unnecessary task of ascertaining whether some other interpretation might not properly

have been given.

It might be different if the "fresh light" by which the Privy Council are guided consisted of new reliable information, showing that the previous decisions had been given on erroneous materials. But for the present judgment the wealth of learning shown by the Archbishop has been useless. In both the points in which the Privy Council have overruled Hebbert v. Purchas it is not that they rely upon any further information, but simply that the reasoning of their predecessors does not commend itself to them. There is no reason in the world, therefore, why, on the next occasion, Hebbert v. Purchas

should not be restored.

. . The Archbishop in his judgment quoted two cases at Durham in 1628 and 1629 respectively in which indictments for using lights were dismissed (Read v. Bp. of Lincoln, 1891, P., at p. 83), and hence he argued that the use was not contrary to the Act of Uniformity or any statute. To this the Lord Chancellor referred, and pointed out that these judgments might have furnished new materials had it been necessary to discuss the question. But what would his lordship say if in any other matter it was proposed to upset a judgment of a final court of appeal by reference to decisions at the assizes 250 years ago? Some person, however, had hit upon the school-boy excuse that the Bishop did not light the candles himself, but only conducted the service while they were alight, and hence a decision was avoided. If the Privy Council pay so little respect to the judgments of their predecessors, it is not surprising perhaps that they think it compatible with their own dignity to treat in this manner a question formally brought before them for decision. But the result is curious. The Privy Council have declared in Martin v. Mackonochie that the use of lighted candles is illegal. By this decision the Archbishop of Canterbury sitting as a judge of first instance, was clearly bound, but yet he refused to recognize the obligation, and after admitting vast quantities of fresh information in the shape of pictures and so forth, declared the use legal. What, then, is the present law? Technically, of course, Martin v. Mackonochie stands, and the candles are illegal, but the Privy Council utter no word of disapproval of the course taken by the Bishop. There is thus a distinct invitation to Ritualistic clergymen to break the law, and to trust to the good offices of the Privy Council to alter the law in due time lest haply it should have for them penal consequences. . . . So long as the law of the Church is merely part of the public law of the land, any laxity in dealing with it tends to loosen the foundations on which all law rests.

Church Times.—It is not unreasonable, in view of previous decisions of the Judicial Committee, to suppose that the present one is generally accepted by public opinion, because it has followed public opinion. Generally it may be described as a piece of special pleading for the position taken by the Archbishop. It was generally supposed that in the Ridsdale case the Committee intended to indirectly forbid the Eastward position at the Consecration by requiring the manual acts to be seen, and it was probably with a view to meeting the difficulty thus raised that the Archbishop suggested the problem, which there have been many attempts to solve, none of them successful, how to adopt the Eastward position, and at the same time make the manual acts visible.

Now Lord Halsbury says that the Eastward position at the Consecration was declared to be lawful. If the Archbishop had taken this view of the Ridsdale judgment, and adopted the ground that there must be no intentional concealment of the manual acts, we should have been spared the indecent legerdemain of which some priests have been guilty at the Consecration. On the question of the mixed chalice the Judicial Committee has again shown its readiness to follow the lead of the Archbishop, and would probably have gone farther if need be, since to meet the Archbishop it has repudiated its own declaration, in the case of Hebbert v. Purchas, that the place and time of mixing the chalice were of no moment.

Probably the sympathies of the Archbishop were entirely with the Bp. of Lincoln, and we cannot help feeling, as we have stated before, that his Grace's Judgment was drawn up with a special view to the Judicial Committee. If he had known how pliable the Committee would show themselves to be, it is quite possible that the Judgment would have been free from those frivolous but irritating blots which

have been abundantly exposed.

Catholic victory in England is not yet won. It is only the battle-field that is altered. First the battle-field was Catholic doctrine; then it was Catholic ritual; NOW IT IS CATHOLIC DISCIPLINE. The very fact that this case has been tried by the Archbishop alone and on appeal by the Judicial Committee shows that much remains to be done to vindicate the true character of the English Church as the Catholic Church in England, a true part of the Kingdom of Christ on earth, with laws and customs not deriving their sanction from any earthly source, but binding upon Christian men and women as subjects in the Kingdom of Christ.

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Times.—In every line of the decision which we report to-day may be traced a desire to bring about peace; and perhaps, in the praiseworthy anxiety to put an end to strife, the substance of points in dispute has been more than once slurred over. . . . It would be easy to put one's finger on defects in this judgment, which has the weakness incident to all compromises respecting opinions radically diverse. There is a sense of unreality in the effort to treat as neutral or colourless acts which we all know to be, in the view of a party in the Church, technical symbols and unequivocal doctrinal signs. The emphasis given to little points in order to escape deciding as to momentous matters is open to criticism.

Daily News.—The Lord Chancellor lays down the principle, if principle it can be called, that the Judicial Committee is not bound by its own previous rulings. This differentiates it from all other English Courts of law, except the Committee for Privileges in the House of Lords; and the admirers of what Dean Stanley called "that august tribunal" would have preferred that some other occasion should be found for proclaiming this anomaly than the acquittal of a Bishop on evidence which has convicted an incumbent. That in the Prelate is but a "manual act" which in the Rector is flat blasphemy. Nor would the Chancellor and his colleagues have lessened the respect which we all desire to feel for the impartial administration of the law if they had commented severely upon the Bishop's ostentatious contempt for her Majesty's Courts of Justice.

The Judicial Committee he has wholly ignored, and that not from indifference or want of means, but because he desired to flaunt in the face of the world his defiance of the Queen's authority as Head of the Church, to whom he "did homage for the temporalities." . . . A greater man than the Bp. of Lincoln, whom the Bishop at least believes to have been Divinely inspired, said, "The powers that be are ordained of God." But St. Peter is obsolete, unless he happens to square with the nostrums of modern Sacerdotalism. . . . It will be observed that the Bishop escapes from the charge of lighted candles, because he did not light them himself, and could not lawfully have blown them out in another man's church. One is bound to keep one's countenance in discussing subjects of such awful gravity. But it is perfectly notorious, first that the Bishop approved of this ritual observance, and secondly that if he had disapproved of it he could have found a dozen ways of signifying his disapprobation. Many of these symbolic ceremonies are obscure enough. But the lighted candles are well understood to be a recognition of the sacrifice of the Mass. The Archbishop may feel that he is flattered by the dismissal of the appeal on all points, though the last quibble about the responsibility for the candles was not discovered by his Grace. But public confidence in the Judicial Committee will not be increased.

Daily Chronicle.—The old taunt of the Ritualists, that the Judicial Committee was a "Court of policy and not of law," may now be hurled at it from the other side, for it has sanctioned the reversal by an inferior Court of more than one of its own previous decisions. Hitherto it had been supposed that only an Act of Parliament could upset the law as established by decisions in the final Court of Appeal. Nevertheless, the Committee has now given the force of ecclesiastical law to "a unique manifesto," "an audacious attempt to throw into confusion all ascertained law."

The Yorkshire Post.—It must be confessed that the Privy Council have not gone into the case with the fulness which the prolonged delay prior to judgment had led us to look for. As to one point—the use of the Eastward position—their document stands in remarkable contrast to the exhaustive examination and the care which characterized every part of the Archbishop's Judgment.

Manchester Guardian.—The judgment it has just pronounced is not one which would have fallen from Lord Westbury's lips in the days of Russell and Palmerston. Public opinion tells upon the members of the Committee. . . . The rubrics are not made of cast iron, and much may be read into them by willing minds ready to avail themselves of "fresh light." . . . Everyone (says the Special Correspondent) agrees that the judgment itself is one of the feeblest productions that has ever emanated from the Privy Council. It shows inability to grasp the importance of the question in dispute, and matters of vital moment to Churchmen are dismissed as though they were mere child's play. The rumour which fathers this piece of work upon Lord Herschell is not generally credited in Church circles. On the other hand, it is believed to have been in the main the production of Lord Halsbury's pen.

Western Daily Mercury.—The Lord Chancellor solemnly affirms that the mixing does not "materially alter the character of the liquid" described as wine. What is deemed adulteration, if applied to vulgar whisky and milk, makes no difference when applied to sacerdotal wines. Probably the strict tectotaler, who scents danger even in the Communion cup, will be glad to know that the Courts encourage the dilution of the "liquid." We may now expect to see clergymen who now belong to the total abstinence section of the C.E.T.S. watering down the sacramental wine until it is absolutely innocuous. Those to whom the mixture is administered may complain that they have not been given "wine," but their tectotal pastor will be able to prove that they are wrong on the authority of the Lord Chancellor and half-a-dozen judges.

South-Eastern Gazette.—Indubitably the laity are at a great disadvantage in all these matters, and congregations have few rights which they can enforce. A congregation which has inherited a taste for sober and decorous ritual may be dragged at the heels of some emotional clergyman who exaggerates the use and importance of the material aspects of services of praise and worship, and who thinks that zeal for the Master means zeal in magnifying the Master's man. This is bad enough in a town where a variety of types of clerics may minister to various churches; but in country parishes the congregation is very much at the incumbent's mercy. It is a case of either take or leave, and it is often left. Whatever Primates and Privy Councils may decide, the temper of the English people is distinctly antisacerdotal. They have a capacity for give and take; but it must not be all give.

Law Times.—The Judicial Committee have declared in one breath that they have power to review their own decisions; that, in fact, they are not bound by what they previously declared to be the law. Some day it may happen that his Grace will be declared to have been entirely in the wrong too. There is no telling. One never knows what the law, as interpreted by the Judicial Committee, may be the day after to-morrow, even though we know what it was the day before yesterday. The white-washing of the Bishop of Lincoln must inevitably tend to strengthen Ritualism and Ritualistic practices.

North British Daily Mail.—The Church Association has gained nothing of what it wanted, while it has helped to establish firmly the churchly power of the Archbishop above his bishops, and the right of the bishop, and for that part of any minister of the Church of England, to use almost any forms and ceremonies he pleases, provided HE believes them essential to the celebration of Divine service. It is needless to say that the earnest Protestant spirit of the Church of England abhors both results, but its helplessness is all the more clearly brought out by the action it has taken.

The News.—We may easily see the policy of this decision; but, alas! it is altogether lacking in the "principle" which ought to have

guided the judges. Instead of promoting "peace," encouragement has been given to lawless independence, which, as it is indulged, must issue in disestablishment first, and then separation.

Nothing is more painful than the manifest evasiveness of the judgment, in explaining away the *real* and weighty principles at stake.

The Times justly remarks :-

"The Privy Council lay stress, almost to a fantastic degree, upon the fact of there being no evidence that 'the Bishop was a party to, or a participant in, the original lighting and placing the candles were they were placed,' or was responsible for the acts of the incumbent. In any other class of cases than an ecclesiastical appeal, the Judicial Committee would put aside such reasoning as trifling and sophistical." These are strong words, but they are right words; and they equally apply to the question of mixing water with the Communion wine. "When wine,' says the Rock, 'can be solemnly defined as wine and water we have dipped down to the very bathos of judicial trifling. We fine the publican who sells the article so adulterated, and endorse his licence, and we acquit amid acclamations the Bishop who mixes it secretly in the vestry, and then administers it in the most solemn service to the attendant worshippers.". . .

It is well to know—and we owe it to the Church Association that we do now know—exactly where we stand. But we confess we see much that is very hopeful for our Church in the fact that litigation in single cases (often misunderstood) will now give place to clearly

defined general action.

We must first secure, in some way or other, "such a restoration to the lay members of our Church of the primitive New Testament rights of Church membership as may enable them to vindicate and confirm the Reformation truths for which our martyrs died. The Church of England, in one word, must become truly, what it is avowedly, "a Congregation of faithful men," associated together on the basis of a Scriptural definition of the qualifications, rights, and duties of Church membership, or the future can only be a perpetuation of inconsistent compromise, presenting the painful spectacle of "a house divided against itself."

Weekly Times and Echo.—All the same, the English Church will suffer. Next year will come the legalization of the reservation of the Sacrament, then the reintroduction of the confessional, and so on; until, bit by bit, the "Catholic Revival" is complete. And then—why, what came when Laud had done pretty much the same thing, will come again—the grand smash; out of which Rome will pick up some of the pieces, and the rest will gravitate elsewhere in different directions.

Rock.—It surely could not have tasked their Lordships this long while to prepare such a little document, and one conspicuously lacking in ability of either argument or style. . . . Slippery must be the law which acquits a Bishop of the offence of having lighted candles in daylight, because it had not been proved that he consented to their being lit, and because there was no legal obligation upon him to blow them out. According to this presentment a clergyman cannot be particeps criminis if he shares any illegal proceedings whatever in another clergyman's church. Yet had the action been brought

against the incumbent of St. Peter's-at-Gowt's could he not have successfully pleaded that he did not perform the service, and that it was not for him to interfere with his Bishop's actions?

Church Review.—The decision with regard to the candles is a masterpiece of ingenuity. The Privy Council had already decided against them, and it is an open secret that the present members of the Judicial Committee were not ununimous on the subject of reversing that decision. Eventually, a happy compromise was arrived at. It was agreed that as the Bishop did not light the candles, he was not responsible for their being alight. We wonder whether the priest would be allowed to excuse himself on the ground that a lay clerk had lighted them! The two cases are not quite parallel, we admit; but the Privy Council judgment reads very like a piece of special pleading.

Tablet.—Whether Dr. Benson, his episcopal assessors, and the Privy Council, by what seems to run very near to an attempt to run with the hare and hunt with the hounds, have accomplished much for the preservation of that peace in the Anglican communion which they desire, remains to be seen. Most reasonable men would readily dispense with symbolism thus officially declared to be meaningless.

Roman "Catholic" Times.—In the decision of the Privy Council just issued, there is some of the funniest, because most transparent, quibbling that has ever been put into a solemn document. We commend it to the Bishop of Lincoln's supporters. If their consciences can rest satisfied with such a miserable patchwork of devices, compromises, and shufflings, Heaven pity them!

The Norfolk Chronicle inserts a letter from "Rural Vicar," who says:—I was this morning reading Farrar's "Life and Work of S. Paul," and had just reached the following passage, "If there be one thing more definitely laid down in the law than another it is the uncleanness of creeping things, yet the Talmud assures us that 'No one is appointed a member of the Sanhedrim who does not possess sufficient ingenuity to prove from the written law that a creeping thing is ceremonially clean," when the Daily Standard was put into my hands, reporting the judgment of the Judicial Committee of the Privy Council in the Bishop of Lincoln's case. My mouth is closed in "Church Defence."

Lord Grimthorpe.—No human being can have read either of these judgments without sceing that the conclusions came first and the arguments for them afterwards.

Church Reformer.—The love of compromise is so great in ruling Englishmen, that we dare say it will be known one day that the whole business was carefully arranged, and that even the judgment of the Archbishop of Canterbury was shown to. . . the late Lord Chancellor, before it was delivered. Troublesome affairs, when they become acutely critical, are in the end generally accommodated in this way, in this happy land of ours.

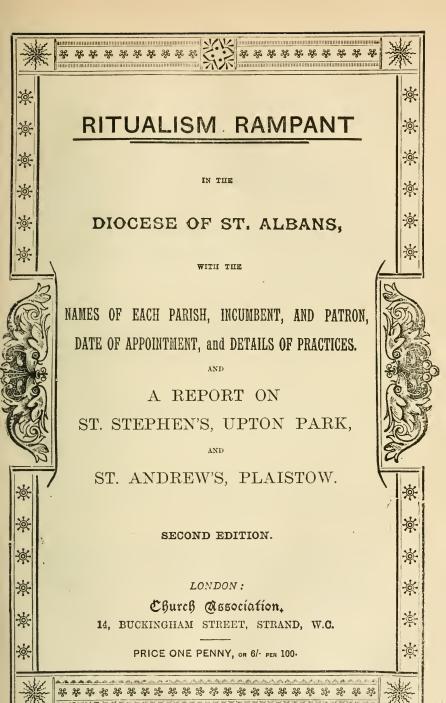
Lincoln Diocesan Magazine, published "With the sanction of the Bishop."—There are, it is true, one or two weak points in the Judgment, notably the shifting of the responsibility for the altar lights from the Bishop to the incumbent, and the effort to treat as neutral or colourless, acts which are known to be, in the view of the party attacked, "technical symbols and unequivocal signs." A certain party, moreover, evidently feel regret that the Archbishop, in his judgment on some points, did not go further, seeing that the Judicial Committee have been so ready to follow his lead. This tendency, however, is much to be deprecated.

A correspondent of the Guardian (September 7th).—The question of the Agnus Dei, however, stands in a different position for this reason—namely, that it was part of the Office of Holy Communion in the First Prayer Book of Edward VI. (1549), and was deliberately excluded from the Second Prayer Book of 1552 and never restored in any subsequent revision. If, then, the Privy Council can restore it by their decision, they become legislators and not administrators of the law. Their decision, I submit, is ultra vires, as they have no authority to revise the Prayer Book. It has been said that they have only affirmed the principle that "omission is not prohibition," but is there any such legal maxim. Par ex., suppose that a statute prescribes a certain form of oath to be taken by persons appointed to a particular office, and that by a subsequent statute part of that oath is omitted. Will it be contended for a moment that the original oath is still lawful? Where would be the end if in a book prescribing a public form of prayer we were at liberty to disregard the lawful revision of that book, and use the unrevised form instead? Would not this be in effect to cause confusion and disorder? We all know that the First Prayer Book of Edward VI. contained in the prayer for the Church Militant prayers for the dead, which were also struck out in the Second Prayer Book. Will this decision authorize their restoration? But if what is not forbidden is lawful, why may not some Low Church clergyman introduce instead of the Agnus Dei a long extempore prayer? He might say, "It is not forbidden."

English Churchman.—What is to be done? This is a layman's question, and the laity must bestir themselves. They have been far too apathetic. They have grumbled in private long enough. Let them come forward, and, in the face of day, assert their rights as English Churchmen. Let them tell the Bishops that their purses are, and will be, closed to appeals for money so long as Romanizing ritual prevails in the diocese. Let them tell Mr. Gladstone and Lord Salisbury that the nomination of Romanizers for preferment must cease. Let them promote through the House of Commons an inquiry into the doctrine taught and the ritual observed throughout the country, and into the question whether the clergy who have obtained orders and preferment under Protestant vows are performing their contract with this Church and realm. Let them establish lay services, conducted by pious men, to preserve their children and households from contact with error. Let them thus show the country that they are in earnest. Where there is a will, there is a way. When the shoe pinches the shoemaker must be taken to task; and, in secular matters, Englishmen know how to do it.

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²nd Thousand.]



Bishop of St. Albans:

Right Rev. J. W. FESTING, who signed three Petitions in support of Ritualism.

Bishop of Colchester:

Right Rev. H. F. JOHNSON, member of the English Church Union.

Diocesan Missioner:

Rev. H. DARWIN BURTON, member of the Confraternity of the Blessed Sacrament and English Church Union.

Diocesan House of Mercy:

Worked by Clewer Sisters.

Bishop of St. Albans' Fund:

For support given to Ritualism. See Appendix.

Contributions to the Hertfordshire Church Association Colporteur should be sent to Mr. Henry Miller, Church Association, 14, Buckingham Street, Strand, W.C., or to Mr. F. Perrott, Clevedon, Upper Marlborough Road, St. Albans, Hon. Secretary of the Fund.

THE BISHOP OF ST. ALBANS

AND

St. Stephen's, Upton Park.

HE state of affairs in the Church of England may well cause anxiety to her thoughtful members who cannot but observe the rapid spread of practices on the part of the clergy borrowed from the corrupt Church of Rome. Few watch closely the Romanizing

movement and understand who are the persons chiefly responsible for this painful condition of affairs. At the present moment the Bishops are the leading promoters of what is commonly called "Ritualism"; and especially the Bishops appointed by Mr. Gladstone and Lord Salisbury, both of whom, as a rule, made choice of men hostile to Evangelical principles. It is much to be regretted that Lord Rosebery's appointments up to the present show little improvement on those of his two predecessors.

Of the Bishops chosen by Lord Salisbury, Dr. Festing of St. Albans may be taken as a sample. Previous to his appointment he had signed three petitions in favour of Ritualism, so that his views were quite well known. It is not surprising, therefore, to find him manifesting partiality for so-called "High Churchmen," but few are aware to what an extent his Lordship has promoted Ritualists to prominent positions and so helped forward the schemes of those who are

bent on un-Protestantizing the Church of England.

Au excellent illustration of the Bishop's method of administering patronage is that of St. Stephen's, Upton Park, in the Parish of East Ham, included in that "London across the border" for which pathetic appeals are frequently made in Evangelical churches in connection with the "Bishop of St. Albans' Fund." That there is a very real need for faithful ministers of the Gospel is not disputed, but unhappily the prevailing character of the churches in the district, and more especially of those receiving support from the Diocesan Fund, is such as to rejoice the heart of the Romanist rather than the lovers of Evangelical simplicity.

St. Stephen's is known as the "Elizabeth Fry Memorial" Church, and was largely built by Evangelical money. The first vicar was the Rev. W. G. Trousdale, who conducted the services without any attempt at Ritualistic display. Soon after the advent of Bishop Festing to the diocese his Lordship transferred Mr. Trousdale to a country village, and at once appointed the Rev. E. N. Powell, Vice-Chairman of the local branch of the English Church Union. This happened early in 1891, and from that date the process of levelling up has

been going on in accordance with the tactics recommended by the Church Times in a leading article (March 30th, 1867) on

"The Plan of Campaign."

In Mr. Powell's first address to the parishioners, printed in the Parish Magazine, the greater part is devoted to the Holy Communion which is described as "the chief and central service of the Christian Church," the Service of Morning Prayer being merely "a man-made service." This is used as an argument for "Choral Celebrations," while non-communicating attendance (i.e. "hearing Mass") is recommended in a very subtle manner. After a few compliments to his predecessor he winds up by saying in reference to his own

proposed changes, "Do not criticize, but pray."

The next step was the introduction of assistant clergy of the same views as himself, viz. the Rev. E. W. Sawyer, curate of Romford, also a member of the English Church Union, and the Rev. C. H. Wreford, while of scarcely less importance is the lay helper (since ordained), Mr. A. W. F. De Spailier of the Guild of St. Alban, of whom more anon. In a letter written in 1867 by an English Ritualist to a Roman Catholic priest in Germany, and published in the *Union Review*, to describe the growth of the "Catholic" movement, this Guild is assigned a high position of honour, being placed between the Confraternity of the Blessed Sacrament and the English Church Union.

In August, 1891, the communicants were reproved for preferring the 11 or 12 o'clock celebration to that at 8 A.M., and

fasting reception was quietly hinted at.

In October the Parish Magazine made the following reference to foreign missions: "The conduct of the C. M. S. with regard to the Missions in Palestine makes one feel that money entrusted to the S. P. G. will be more likely to be spent for the true advancement of the Church of Christ"! It is a proof of the vitality of evangelical principles that in spite of the efforts to push the claims of the S. P. G. at the expense of the C. M. S., the latter not only holds its own but increases its income considerably every year!

In the November Magazine the word "Altar" as applied to the Communion-table was first introduced in connection with "the design for a new Altar and Reredos," while the children of the Sunday school are credited with presenting some "Altar Vases," indicating that the education of the young in "Catholic"

principles is not being neglected.

No wonder that in his New Year's Address for 1892 the vicar remarked, "Looking back upon the year, it has been a year of changes, but with the changes I think we may trace

signs of progress!"

During the succeeding years the "progress" has been most marked. Among the "gifts received"—this is the usual phrascology when objectionable ornaments are introduced by Ritualists—are "A very nice violet altar cloth and lectern

hanging; " "A pair of candlesticks for the side Altar;" "Two new cassocks for the boys who serve in the sanctuary" at St. Alban's, a mission church in the parish; "White Linen Cloth for the Altar;" "Altar Carpet;" "Fringe for the Superfrontal;" "Altar Candlesticks;" "A Litany Desk;" "Green Velvet for Hangings;" "White Altar Cloth;" "A Credence Table;" while for St. Alban's there is "a brass Taper Holder and Extinguisher for Sanctuary." The following paragraph, taken from the Parish Magazine, is significant as showing the Jesuitical way in which the Romanizers work. The writer is Mr. De Spailier of the Guild of St. Alban, to whom reference has already been made. He says, "Some kind friends, who I hope will, before very long, be well known to the parish, have also presented the vicar and myself with an Altar Cross, six Vesper Lights, a seven-branch Festal Light and Altar Cruets, which will be in use at St. Alban's." In another place we are informed that "The work of Missions such as St. Alban's is like that of the outposts of an army, and they need strengthening and encouraging from the main body." These references to "St. Alban's" should be read in the light of the article in the Union Review, mentioned above. That article states: "Another great principle of our work is this, that we try to establish what we call "Mission Churches" among the poor of our large towns. In these districts, we have simply people of no religion at all to deal with; they have no Protestant associations to be overcome, and we can, therefore, at once start with the Catholic system in full work, without having to lead up to it by degrees. There is rarely a town of any importance in England now, that has not one such church in it, which forms a nucleus for the spread of Catholic truth in the town itself and its immediate neighbourhood."

It is manifest that the representatives of the English Church Union and of the Guild of St. Alban at St. Stephen's, Upton Park, have not studied this article in vain. Such being the case, the parishioners of St. Stephen's and the church people of the diocese of St. Albans will be interested to learn what, according to the same writer, is the goal aimed at by the Ritualists. "It is reasonable to hope," he says, "that at the end of this Third Period, say twenty years hence, Catholicism will have so leavened our Church, that she herself in her corporate capacity, and not a mere small section of her like ourselves, will be able to come to you (the Roman Catholics), and say, "Let the hands which political force, not spiritual choice, have parted these three hundred years, be once more joined. We are one with you in Faith, and we have a common foe to fight. There may be a few divergences of practice on our side. We seek to make no terms; we come only in the spirit of love and of humility; but at the same time we feel sure that the Chief Shepherd of the Flock of Christ (the Pope) will deal tenderly with us, and place no yoke upon us which we are not able to bear." Although events have proved that the writer was somewhat sanguine in his calculations, no one can deny that decided progress has been made in the direction indicated, and that the Episcopal bench is largely responsible for the mischief.

In addition to the attractions already referred to, we must not omit to state that "Dramatic Entertainments" and "Monthly Receptions," with dancing, are largely relied upon to assist in promoting the cause of "Catholicism." There is also a Juvenile Dancing Class, but during Lent all these gaieties are suspended.

Since the first edition of this pamphlet was issued the ritual has still further advanced, and "Eucharistic" or Mass vestments are now worn in this church, which was so inconsiderately placed in Episcopal patronage! During 1894 numerous "presents" for the adornment of the "sanctuary" are acknowledged in the Parish Magazine, including "the Altar," "the Altar Lights," "the seven Lamps," "the Altar Cross," "Processional Cross," "red silk embroidered Chasuble," "green silk Chasuble," "red silk Chalice-veil and Burse," "white silk embroidered Chasuble," "white silk Chasuble," "three pair brass Altar Vases," "one pair beaten iron Altar Vases," "six beaten iron Altar Candlesticks." Daily celebrations are now the rule, fasting reception is strongly insisted on, and noncommunicating attendance encouraged. Now and again we meet with explanatory notes about ritual, the reasons for introducing the Vestments, &c., the usual stock arguments being employed, showing the necessity of sound Prostestant literature being distributed, and of Protestant meetings being held in the neighbourhood. The most noteworthy feature about the whole thing is that the responsibility for all these changes rests with the Bishop whose diocesan fund has largely supplied the sinews of war. How long will Evangelicals continue to give their money to a fund which exists in great measure for the advancement of semi-Romanism, instead of spending it upon the few parishes in the district which have Evangelical incumbents, and which are in the hands of sound Protestant trustees? The Church Pastoral Aid Society is a far more reliable channel for the subscriptions of Evangelical men, and we trust it will continue to hold fast to its distinctive principles without wavering.

Emmanuel Church, Forest Gate, where some of those worshipped who had been turned out of St. Stephen's, and where the Rev. R. Ross laboured so long and so faithfully, was in 1894 lost to the Evangelical body, and the congregation has been turned adrift. Through the enterprising spirit of some lay Churchmen in the district, Christ Church has been built as a place of refuge till such time as Emmanuel and St. Stephen's are once more restored to primitive simplicity. All honour to the faithful men who, though not under Episcopal control, are

far truer Churchmen than the Bishop and his satellites!

Churchmen in the "Deanery of Barking and Extreme East of London" who do not desire to help forward the Romanizing movement in the Church of England, should studiously abstain from co-operating with the un-Protestant clergy, and unite with the Church Association, which seeks to uphold the principles of the Reformation for which our honoured forefathers died.

ST. ANDREW'S, PLAISTOW.

A RELIABLE correspondent writes to us as follows:—On Sunday morning, March 10th, 1895, I visited the Church of St. Andrew's, Plaistow, the vicar of which receives £160 per annum from the Bishop of St. Albans' Fund. Inside I found an official notice announcing that "Vespers of the Blessed Sacrament" are said therein every Saturday evening at 8 o'clock. I need hardly state that this is a service not recognised by the Church of England, but borrowed from the Church of Rome. Another notice announces that "Confessions are heard in this Church on Fridays after evensong at 7.30, and Saturdays after Vespers of the Blessed Sacrament." In this latter case, the Confessions could not commence until close on 9 o'clock at night, seeing that the "Vespers" do not begin before 8 o'clock. Even if the clergy were justified in hearing Confessions, it must be admitted that the hour on each of these evenings is

somewhat scandalously late, especially for females.

St. Andrew's, Plaistow, is one of the churches where, last July, Mass was offered for the "Intention" of the notorious Society of St. Osmund, which advocates the use of relics and Holy Water, the Adoration of the Cross, Invocation of Saints, and which, in its "Services of Holy Week," prays for the Pope, as the governor of all Christian people. One might naturally expect that churches which support such a disloyal Society would not receive grants from the Bishop of St. Albans' Fund. But strange things happen in these days! One of the curates of St. Andrew's, Plaistow, is the Rev. R. George Norton. About two years since this gentleman was curate of Holy Trinity, Barking Road, the vicar of the parish being a Protestant. I then proved to the vicar, in the presence of Mr. Norton himself, that the latter gentleman was a prominent member of the Order of the Holy Redeemer, every member of which has to sign a Profession of Faith accepting the sacramental statements of the Council of Trent, acknowledging also the Pope of Rome as "Archbishop of all the Churches, i.e. Chief Bishop, and consequently Pastor and Teacher of the Church." I produced to the vicar a leaflet of this Order mentioning the names of those to whom application should be made for information concerning this most secret society. The only clergyman on that list was the Rev. R. G. Norton, who, however, was not mentioned by that name, but simply as "Father George," his private address only being attached. The vicar was naturally indignant with Mr. Norton for having kept these facts from his knowledge. It will not surprise my readers to learn that Mr. Norton ceased to be curate of Holy Trinity, Barking Road. He is now curate of St. Andrew's, Plaistow. Does any portion of the grant for "Curates" from the Bishop of St. Albans' Fund go towards paying Mr. Norton's (alias

"Father George's") stipend?

To return to the service on Sunday morning, March 10th, 1895. At the High Celebration (which was in reality a High Mass), the Sarum Ritual advocated by the Society of St. Osmund was carefully observed. The church is a large one, but, although the morning was remarkably fine, and the neighbourhood is thickly populated, not sixty adults (beside the clergy and choir) were present at the chief service of the day. A considerable number of Sunday-school children were in the church, which, but for them, would have looked almost empty. It is evident that the working men and women of Plaistow are not attracted by the Mass service in St. Andrew's. On the contrary, I believe they heartily despise it. The law of the Church of England was broken in a wholesale fashion on this occasion, and the Communion Service of the Church of England was rendered in such a manner, as to be scarcely recognisable. There were "Altar Lights" burning, though not needed for light; and the chief celebrant wore a violet Chasuble, with Albe, Maniple, and Coloured Stole. Water was illegally mixed with the wine in the sight of the congregation, and the Sign of the Cross was made in the air by the celebrant, at the Absolution and Benediction, though both these practices were declared illegal by the Archbishop of Canterbury's Court, which Ritualists acknowledge to have been a "Spiritual Court." The large priest's Wafer, when consecrated, was elevated and adored in the most shameless fashion by the celebrant before he had concluded the Prayer of Consecration; and he also elevated the cup and knelt before it in like idolatrous worship. The number of ceremonies performed during the service was too great to be mentioned in detail. The Sarum Ritual is more ridiculous than even the Roman Ritual. We were treated to smoky Incense and smoky candles, bowings and elevations, crossings and kneelings, kissings and rinsings, processions and re-cessions, wipings and washings of hands, twistings, turnings, and a number of other brainless gestures and histrionic performances sufficient to disgust any sensible man or woman in the world, and to make them come to the conclusion that the whole service was nothing less than a travesty of the holy Supper of the Lord. By the time this "idolatry to be abhorred of all faithful Christians" was complete, and the "blasphemous fable, and dangerous deceit" had ended, I was glad to get out once more into the purer air outside.

What will the Protestant Churchmen, who subscribe to the Bishop of St. Albans' Fund, think of all this? Is it their wish that a portion of their money should go to help the work of pulling down the Protestant Reformation? Are there no churches left without grants, and needing them, too, in which the clergy are loyal to the Book of Common Prayer, and to which grants should be made in preference to churches such as St. Andrew's, Plaistow? Is the Bishop of St. Albans' Fund being utilized for destroying the Protestantism of the Church of England?

The following list has been compiled chiefly from the last edition of the Tourists' Church Guide. The earnest attention of Protestant churchmen residing in Hertfordshire and Essex is called to these facts, which will enable them to judge of the extent to which the Romanizing movement has spread within these counties. They are specially requested to study the list of patrons, who, of course, generally speaking, are responsible for the introduction of objectionable practices; in most cases it is to be feared Incumbents are chosen because of their anti-Evangelical This is undoubtedly the case with the Bishop of the diocese, whose bias in favour of Ritualism has already been referred to, and the responsibility for whose appointment rests with the Marquis of Salisbury. If the feelings of Protestant Churchmen are to be respected in any measure in the future the laity must awake from their present indifference, and every elector must do his part in bringing the matter to the notice of the Member of Parliament by whom he is represented, and demanding that loyal Protestant clergymen shall be appointed to all bishoprics, deaneries, canonries, and benefices in the gift of the Prime Minister and the Lord Chancellor. If, however, a Romanizer be nominated to a living, why should not the parishioners possess the power of veto?

To show the rapid growth of Ritualistic practices within recent, years it may be well to compare the state of affairs in the present year with that in 1881, the Tourists' Church Guide being the authority, except in a few cases where Mackeson is followed:—

				1881.	1895.
Eastward Position				76	180
Altar Lights .				17	113
Linen Vestments				3	17
Coloured Vestments				5	24
Incense				_	10

Out of 627 benefices in the diocese of St. Albans, this list (which does not reveal the full extent of the evil¹), shows that 211 are more or less identified with the Ritualistic movement, and that in 44 of these cases the Bishop of the diocese is the patron.

¹ See [page 16.

Practices NOT GIVEN by "Mackeson's following churche	Guide" yet in use o	it the
Canning Town St Gabriel		r.
Canning Town, St. Gabriel Plaistow, St. Mary Stratford, St. John Evan. Victoria Docks, St. Matthew Walthamstow, Forest School Chapel St. Peter's Wanstead, Christ Church	A.l	
Stratford, St. John Evan	E.	Р.
Victoria Docks, St. Matthew	A.i	L.
Walthamstow, Forest School Chapel		L.
,, St. Peter's	E.	P.
Wanstead, Christ Church	E.	P.
Parish. Incumbent. of (See notes, p. 15.) Appt.		
Parish. Incumbent. of	Patron.	
(See notes, p. 15.) APPT.		
Abbots Langler *A H Paynoll 1802	W Jones Lord E.B.	
Langley *A. H. Parnell 1893	W. Jones-Lloyd E.P.	
Albans, St., Abbey Archd.W.J.Lawrance 1868 St. Michael . C. V. Bicknell . 1894 St. Stephen . W. D. W. Dudley . 1880	Bishop E.P.	
St. Michael C. V. Bicknell 1894	Earl of Verulam . E.P.	
St. Stephen W. D. W. Dudley . 1880	Self E.P.	, A. L.
Aldborough		
Hatch *C. E. Lathbury 1886	Crown E.P.	, A.L.
Aldenham K. F. Gibbs 1884	H. H. Gibbs E.P.	, A.L., V.L.
Amwell, Great. W. J. Harvey 1893	Mrs. H. E. Parrott, E.P.	., A.L.
Ardleigh (Fessy) *G T Holog 1991	Lord Chancellar E.P.	,A.L., V.U.,L.
Achen *W I Doone 1852	Duchy of Langacter E.P.	, A.J., V.J.
Ashwell S. W. P. Webb 1892	Bishon E.P.	
Ayot, St. Peter. *H. Jephson 1872	E. Prodgers	
Baldock J. D. Nairne 1893	Bishop E.P.	
Bardfield, Great. †*W. E. L. Lampet 1867	Self E.P.	, A.L., V.C.
Aldborough	Self E.P.	, A.L., V.C.
Barking, with St. Paul's Chapel of Ease	All Caulat Call Or no	A Y
Ease	All Souls Coll. Ox. E.P.	, A.I.
Barkingside.	T. (E.P.	. A.L., col.
Barkingside, Holy Trinity *W. S. Lach-Szyrma. 1890	Vicar of Great Illord	toles.
Barley	Cirown E P	
Barnet, Chipping D. W. Barrett 1888	Crown E P	. A.T.
Barnet, Chipping with St. Mark . D. W. Barrett 1888 Barnet, East . C. E. Hadow 1866	G	
Barnet, East C. E. Hadow 1866 Bayford R. W. Vidal 1881 Beckhon *R. G. Cope	Crown E.P	., A.L.
Reckton *R G Cone	Richon E.P.	LT. COl
Belchamp.	Sishop E.F.	toles.
Belchamp, St. Paul *R. T. Saulez 1886 Belchamp	D. & C. of Windsor.	
Belchamp, Walter T. L. V. Simkin . 1894 Bergholt, West†*H. C. Corrance . 1891 Berkhampsted . A. Johnson 1883 , Little . G. Gibson 1893 Bishop's Stortford H. T. Lane 1892		
Walter T. L. V. Simkin . 1894	J. M. St. C. Raymond E.P.	, A.L
Bergholt, West *H. C. Corrance 1891	Rev. C. T. Corrance. E.P.	., A.L., V.C.
Berkhampsted . A. Johnson 1883	Earl Brownlow E.P.	., A.L.
Richon's	marquis of Sansbury	
Stortford . H. T. Lane 1892	Rishon E.P.	col Stoles.
New Town†*C.L. White 1895	V. of Bp's Stortford.	,001.0101001
Boreham *D. N. Yonge 1885	Bishop E.P.	, A.L.
Bradfield *C. F. Norman 1883	Self E.P.	, A.L.
Braintree *J. W. Kenworthy 1883	Mrs. Bingham E.P.	, V.L.
Braxted, Little.†*E. Geldart 1881	Reps.ofSirC.DuCane E.P.	., A.L., V.C.
Brightlingson *4 Portwoo	C. J. H. Tower E.P.	, A.L., V.L.
Stortford H. T. Lane 1892 1895 189	(R. Benyon and Col.)	, A.L., V.U.
Broxted 4 H. F. Battiscombe . 1885	C. Byng alt.	.,, A.L.
	(

		DATE
Parish.	INCUMBENT.	OF PATRON.
Bulmer	. T. L. V. Simkin .	APPT. 1894 J. M. St. C. Raymond E.P. 1881 Self 1885 Mrs. Gregory! E.P., A.L. 1889 Mrs. Gregory E.P.
Burnnam .	T H Kynagton	1885 Mrs Gregory F. P. A.T.
Bushey Heat	h . S. R. Buller	1889 Mrs. Gregory E.P.
Canning Low	ш,	
St. Gabriel .	. L. M. Dalton	. 1885 Lord Chancellor E.P., A.L.
Canvey Islan	d. H. Hayes	. 1872 Bishop E.P., A.L.
Castle Hedin	g-	. 1895 Reps.of L.A.Majendie E.P., A.L.
Chadwell,	St.	. 1055 Reps.orti.A.Majendie E.P., A.B.
Marve	.†*A. E. C. Smith	. 1879 M. Buttanshaw E.P., A.L., V.L.
Chelmsford .	.†*H. A. Lake	. 1879 M. Buttanshaw E.P., A.L., V.L 1895 Bishop E.P., A.L. 1890 Marquis of Salisbury E.P., A.L.
Cheshunt	. F. F. Lambert	. 1890 Marquis of Salisbury E.P., A.L.
Chesteriora.	it. E. S. L. Kandolph	. 1880 Marquis of Bristol . E.P., A.L.
Chigwell Roy	V,	. 1889 Crown & Bishop alt. E.P. . 1878 Trs. of R. B. Heath-
Chingford	A F Russell	1878 Tre of R R Heath.
Olingiora.		cote E.P.
Coggeshall .	†*C. C. Mills	. 1892 Reps. of Sir C. Du Cane E.P., A.L.
Colchester		
St. Botolph	. *J. R. Corbett	. 1875 Bishop E.P., A.L.
St. Giles	. *W. H. Wardell .	. 1872 Rev. N. P. Gepp E.P 1895 Bishop
St. James .	H T Osborna	1886 Relliol College Ovf E.B.
St. Martin	H. P. Williams	. 1886 Balliol College, Oxf. E.P. . 1890 Unknown E.P., A.L.
Wall	. J. W. Irvine	. 1870 Bishop E.P. . 1881 Bishop E.P., A.L., V.C. . 1867 Keble College, Oxfd. . 1887 Mrs. Greatheed . E.P., A.L., V.L. . 1889 St. John's Col. Oxfd. E.P.
St. Paul .	. †*W. F. Clements .	. 1881 Bishop E.P., A.L., V.C.
Colne, White	. *G. J. Taylor	. 1867 Keble College, Oxfd.
Cranham	T.J. Greatneed	1990 St John's Col Oxfd T. P.
Dioswell	*H. Athill	1888 Rens. of Rev. G. E.
Digswell .		Prescott E.P., A.L.
Doddinghurs	t . *F. Stewart	. 1879 Self E.P., A.L., V.L., I.
Dovercourt .	*T. G. Collier	. 1880 J. E. A. Gwynne E.P.
Dunmow, Gre	eat A. C. Roberts	. 1888 Lord Chancellor E.P., A.L.
Dunton Way	lett W. J. Benson	. 1892 King's Coll., Camb. E.P.
Elstron, Grea	P H W Peach	1889 Lord Chancellor F.P. A.L., V.C.
Epping,)	. 1889 St. John's Col. Oxfd. E.P 1888 Reps. of Rev. G. E. Prescott E.P., A.L 1879 Self E.P., A.L., V.L., I 1880 J. E. A. Gwynne . E.P 1888 Lord Chancellor . E.P., A.L 1892 King's Coll., Camb. E.P 1877 Countess of Warwick E.P., A.L., V.C 1889 Lord Chancellor . E.P., A.L.
All Saints' w	ith E. Buckmaster	. 1878 Reps. of G. Wythes E.P.
St. John)	
Essendon	. W. W. Clarke	. 1892 Marquis of Salisbury E.P.
Emmanuel	H. L. D. Chapman	1892 Vicar of East Ham . E.P. col Stoles.
All Saints'	. A. J. J. Cachemaill	le. 1894 Bishop E.P.
St. James	. H. L. Nicholson .	. 1892 Vicar of East Ham . E.P.,col.Stoles. le. 1894 Bishop E.P. . 1887 Bishop E.P., A.L., col.
		Dioles.
Foxearth	. W. J. Pressey	. 1892 Reps. of Rev. J. Foster E.P., A.L.
Frogmore (*F Lingsomh	1852 Rev. H. F. Oliver P. P.
Fyfield.	W. Burland	1891 Earl Cowley E.P.
Gestingthorn	e . *C. T. Bromwich .	. 1853 Rev. H. F. Oliver . E.P 1891 Earl Cowley E.P 1887 R. Elwes
Gravs.		
All Saints' .	. F. Haslock	. 1886 Bishop E.P., A.L 1870 Abp. of Canterbury E.P., A.L.
Hadstock.	*F. E. Smith	. 1870 Abp. of Canterbury E.P., A.L.

[†] Mr. Naters having done good service in the Ritualistic interest at Great Dunmow, when he was appointed Curate-in-charge by the Bishop, has been in due course preferred by His Lordship to the living of St. James's Colchester.

70		DATE		
Parish.	INCUMBENT.	OF Appt.	Patron.	
Halstead	T. G. Gibbons	. 1886	Bishop	E.P., A.L.
Ham, East	J. H. Ware	. 1893	Brasenose Coll.,Oxf.	E.P., col. Stoles.
Ham, West,	** *** *** 1 11	1000	Total .	
St. Thomas	*J. W. Eisdell *H. Farrow	1895	Hon W North's tre	re n
All Saints' with				
St. Mary Magd.	H. Elweil	. 1877	Vicar of Harlow	E.P., A.L.
St. John	†*L. B. Towne	. 1895	R. W. Ethelston	E.P.,A.L.,V.C.,I.
Harrow Green	O II Daggang	1002	Dishan	
(Leytonstone).	†*H. L. Norden	1894	Bishop	E.P., A.L.
Hatfield	Lord R. E.W. G. Cec	il 1888	Marquis of Salisbury	E.P., A.L.
HatfieldPeverel	F. B. Toulmin.			
Hemel Hemp-	G A T	1000	T1 (1)	
stead	E. J. Gallop	1892	Lord Chancellor	E.P., A.L.
Hertford,	. E. v. Ganop	. 1010	vicai oi ii. ii	E.F., A.D.
	*W. Wigram	. 1876	Duchy of Lancaster	E.P.
Heybridge	†T. H. Clark	. 1894	D. & C. of St. Paul's	
	*F. A. Overton	. 1893	C. Giles-Puller	E.P.
Hitchin,	†*G. Gainsford	1865	Self	E. P., A.L., V.L.
Hockerill,				
Training College	†*W. J. Frere R. Johnson			
Hornchurch	R. Johnson	. 1878	New Coll., Oxford .	E.P., A.L.
Hutton East.	*P L Claughton	1894	D & C of St Paul's	E.P., A.L., V.L.
Hyde, West	S. C. Donovan *P. L. Claughton *A. Dutton	. 1878	Bishon.	E.F., A.D.
regierora	*J. W. Tilt	. 1884	Reps. of T. I. Walton	E.P., A.L., V.L.
Ilford:)			
with St. Clemer	*H. W. E. Molony	. 1893	All Souls' Coll., Ox.	E.P., A.L., col. Stoles.
	is†*A. S. Barnes	. 1893	Marquis of Salisbury	
Ilford Little	P M Bayne	1804	Lord F Hervey and	
,	C. Earle *A. Poole *E. T. Vaughan *F. Owston	. 2002	others	
Ingatestone	C. Earle	. 1886	Lord Petre	E.P
Laindon Hills .	*A. Poole	. 1886	D. & C. of St. Paul's	
Langleybury	*E. T. Vaugnan	1892	W. Jones Loyd	
Layer Marney	H. J. Boys	. 1886	Rev.T. E. Cartwright	E.P., A.L.
	,, ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,		Tiour or Tiwerorus .	2.2., 2
	R. S. King	. 1892	Bishop	E.P., A.L.
Leytonstone:	W. Manning	1999	Richan	ED AT COL
St. Augustine .	W. Walker		Bishop	E P., col. Stoles.
St. Columba	P. Barnes	. 1890	Bishop	E.P., A.L.
Tittlebury	*E. Sant	. 1893	Bishop	E.P.,A.L.,V.C.,I.
Littleheath	W. Walker P. Barnes *E. Sant E. E. Edgerley F. F. Smallpiece J. W. Maitland W. Allen 'E. R. Horwood. *W. Cree	. 1000	Major Ibbetson	E.P., A.L., V.C.
Loughton	J. W. Maitland	. 1856	Self	E.P.
,, St. Mary	W. Allen	. 1887	Rector of L	E.P.
Manningtree	s' E. R. Horwood *W. Cree	. 1850	Self	E.P.
Maplestead, Gt.:		. 1894	rector of Mistiey .	E.P.
House of Mercy.	†*H. C. Hancock		Bishop	E.P., A.L., V.C.
St. Giles	*A. F. Evans	. 1887	Canon Fraser	E.P., A.L.

		DAT	E
PARISH.	INCUMBENT.	OF	PATRON
		APP	T. 5 The Sabbatarians . E.P. 5 Mrs. Honywood 9 Rev. F. W. Adye E.P., A.L., V.L. 4 Crown E.P., A.L. 9 Reps. of Rev. O. Raymond E.P., A.L. 3 Self E.P.
Maplestead, Lt.	. *J. F. Harward	. 185	5 The Sabbatarians . E.P.
Markshall	+*A. M. Sugden	. 188	5 Mrs. Honywood
Markyate Stree	t *A. T. Mitton	. 1889	Rev. F. W. Adye E.P., A.L., V.L.
Mersea, East .	*F. J. Ball	. 1884	Crown E.P., A.L.
Middleton	. *O. E. Raymond .	. 1889	Reps. of Rev. O.
	·		Raymond E.P., A.L.
Mistley	*C. F. Norman	. 1883	B Self E.P.
Myland	†*E. Hall	. 1855	Earl Cowper E.P., A.L., V.L.
Nazing	*T. W. Goddard .	. 1890	Lord Chancellor
Nayland	†J. D. Gray		
Nevendon	*W. MacGowan .	. 1893	Raymond E.P., A.L. Self E.P. Earl Cowper E.P., A.L., V.L. Lord Chancellor
Newport	*G. F. Tamplin .	. 1876	Bishop E.P., A.L.
Northaw	E. B. B. Kitson.	. 1893	Mrs. Kidston E.P., A.L.
Ongar, Chipping	J. Tanner	. 1878	Lady J. Swinburne . E.P.
Osyth, Saint	†*J. E. Potts	. 1885	Bishop . E.P., A.L. Mrs. Kidston . E.P., A.L. Lady J. Swinburne . E.P. Bishop E.P., A.L. Bp. of Peterboro'
Paglesham	†*T. Lea	. 1890	Bp. of Peterboro'.
Panfield	1*C D D 1 1		Bishop E.P., A.L., V.C. Bishop E.P., A.L. D. & C. of Ely E.P., A.L.
Pattiswick	†*S. B. Baird	. 1876	Bishop E.P., A.L.
Pirton	T. R. L. Loughboroug	n 1851	D. & C. of Ely . E.P., A.L.
Plaistow:	*C C-111	1071	Bishop E.P., A.L., V.C., I. Vicar of West Ham E.P., A.L.
St. Andrew	T. Given Wilson	1004	Vices of West Here
St. Mary	A Dunnant	1004	Pichon
St. Peter St. Philip and	A. Durrant	. 1004	Bishop E.P.
St James	J G Adderley	1894	Ditto E.P., A L., v.C., I.
St Martin	+*A Hay	1894	Ditto E.P., A.L., V.C., I.
St. Katharine	B. H. O. Reilly	. 1891	Ditto E.P., A.L., col.
DUI 1100 1	211 221 01 210111		Stoles
Pleshev	†C. W. Howis	. 1886	J. J. Tufnell , E.P., A.L., Y.C.
Prittlewell	T. O. Reay	. 1880	Bishop E.P., A.L.
All Saints'	†*H. C. Lang	. 1892	Keble Coll., Oxford . E.P., A.L., V.C., I.
Purleigh	†*R. T. Love	. 1890	Oriel College, Oxford
Quendon	*A. E. Tollemache	. 1890	Col. C. Byng E.P., A.L.
Radlett	*C. M. O. Parkinson	. 1884	Vicar of Aldenham . E.P.
Radwinter	*J. F. W. Bullock .	. 1866	W. H. Bullock E.P., A.L., V.C.
Rainham	H. G. Roche	. 1847	G. C. Crosse E.P.
Rawreth	*G. G. Kemp	. 1873	PembrokeColl.,Cam. E.P., A.L., v.L.
Rayne	*W. S. Hemming	1854	Earl of Essex
Rickmansworth	A. E. Nortney	1884	Stoles J. J. Tufnell E.P., A.L., V.C. Bishop E.P., A.L. Keble Coll., Oxford . E.P., A.L., V.C., I. Oriel College, Oxford Col. C. Byng E.P., A.L. Vicar of Aldenham . E.P. W. H. Bullock . E.P., A.L., V.C. G. C. Crosse E.P. PembrokeColl., Cam . E.P., A.L., V.L. Earl of Essex Bishop E.P. St. Cath. Coll., Camb . E.P., A.L. Sir S. M. Wilson . E.P., A.L.
Riugewell	T. R. Leger	10091	St. Cath. Coll., Camb. E.P., A.L.
Roding, White.	о. н. попе	1090	Sir S. M. Wilson . E.P., A.L.
St. Andrew	*H H Stenhens	1891	New College, Oxford E.P., A.L., v.c.
St. Edward	F E Allen	1888	New College, Oxford E.P.
The Ascension .	1.13.1111011	1000	FR AL WA
Saffron Walden	R. P. Pelly	1889	Lord Braybrooke . E.P., A.L., V.C. Christ Church, Oxf. E.P.
Sheering	*E. Hill	1849	Christ Church, Oxf. E.P.
Shenfield	W. Quennell	1892	Earl Cowper E.P. col Stoles.
Shephall	W. H. Poland	1893	Lord Chancellor E.P.
Shoeburyness .	*E. A. Causton	1891	Earl Cowper . E.P., col. Stoles. Lord Chancellor . E.P. R. Bristow . E.P. Trustees
SibleHedingham	*H. Warburton	1848	Trustees
Southchurch	J. N. Philpott	1893	Abp. of Canterbury
Southminster .	W. H. Lowder	1891	Charterhouse Govrs. E.P.
Springfield	A. C. Pearson	1886	Charterhouse Govrs. E.P. Self E.P. Trustees E.P., A.L., V.L
Stanford-Le-Hope	e J. E. Sedgwick	1892	Trustees E.P., A.L., V.L
Stanway.			
All Saints	TA D D Waterly	1888	Bishop E.P., A.L.
steooning	*A. R. B. Wright	1866	W. F. Maltiand

Parish.	Incumbent.	DATE OF APPT.	Patron.
Stratford,			J. Allen, Esq E.P.
‡St. John	Archdn. T. Stevens	1889	Vicar of West Ham E.P., A.L., col. Stoles.
Streethall	*J. Collin	. 1857	Exors. of Archdn. Raymond
Sutton	*A. N. W. Bredin L. S. Westall	1883	
Thaxted Throcking	†*C. W. Harvey	1879	Reps. of Rev. W.
Thundersley	*W. W. Talfourd .	1881	Adams E.P., A.L. W. W. Major
Tillingham Tiptree Heath .	+A.H.E.De Romestin	i 1891 :	D. & C. of St. Paul's E.P., A.L. Bishop
Toppesfield Tring	S. W. Tidswell	1892	Crown E.P., A.L.
Twinstead Ulting	T. Myers *T. Rivington	. 1878 . . 1894 :	Lord Chancellor E.P. Sid Sussex Col., Cam. E.P.
Upton Park, St. Stephen's with)		Bishop E.P., A.L., V.C.
St. Alban's . Victoria Docks:		. 2002	2.2.2.7 · · · · · · · · · · · · · · · · · · ·
St. Luke			Lord Chancellor E.P. A.L.
Ascension	T. H. Gilbert .	• ,,	,, E.P., A.L., col. Stoles.
Walden, King's	A. A. Q. Sproule	. 1895	T. F. Harrison E.P., A.L.
Walden, St. Pau Waltham Cross	*H. S. Davies	. 1884	D. & C. of St. Paul's E.P., A L., V.L., I. Vicar of Cheshunt . E.P.
Walthamstow: Forest Sch.Chapl	R. C. Gay		Bishop E.P., A.L., col.
		. 1884	Bishop E.P., A.L., col. Stoles.
St. Michael and all Angels	*E. Ibbotson	. 1887	Bishop E.P., A.L., v.c.
St. Peter St. Saviour	M. Rees †*H. T. Maitland .	. 1885 . 1884	Vicar of Walth amstowe.p. Bishop E.P., A.L.
Wanstead, Christ Church .			Earl Cowley E.P.
Watford, with St.		. 1855	Earl of Essex E.P.
Wendens Ambo Weston	*C. E. Barnes	. 1892	Marquis of Bristol . M. R. Pryor E.P., A.L.
Wethersfield .	R. H. Hill	. 1889	Trin. Hall, Camb E.P.
WickenBonhung	t †*W. B. Bliss	1862	Bp. of Peterborough E.P. Self E.P., A.L. Col. Bramston E.P.
Willingdale Spain			Crown on nom. of
Witham	The state of the s		Bishop F.P.
Wix	*P. Benwell	. 1883	Trustees
Woodford, St. Mary Woolwich, Nort	A. Hughes h H. S. Brooks	. 1875 . 1889	Earl Cowley E.P., col. Stoles. Bishop E.P., A.L., col
			Stoles.

[‡] In the churchyard is the memorial to the Stratford Martyrs burnt in the Marian Persecution.

DATE

Parish.	INCUMBENT.	OF	Patron.
		APPT	
Wormley	. †*F. W. Greenstreet	. 1887	H. J. Bushby E.P., A.L., V.L.
Wych, High.	. H. F. Rackham .	. 1886	
			worth E.P.
Wyddial	. *F. R. Broughton	. 1890	C. H. B. Heaton-
			Ellis, Esq E.P., A.L.

Notes. -* = Member of English Church Union.

† = Member of Confraternity of Blessed Sacrament.

E.P. = Eastward (or Back-to-the-People) position at Holy Communion.
A.L. = "Altar lights" at the Holy Communion when not required for the purpose of light.
v.L. = Linen Eucharistic Vestments.

v.c. = Coloured Eucharistic Vestments.

I. = Incense.

APPENDIX.

BISHOP OF ST. ALBANS' FUND.

The grants for the year 1891 include the following:—

				Living	Buildings,
			_	Agents.	Rent, &c.
				£.	£.
St. Gabriel's, Canning Town			E.P., A.L.	130	35
St. John's, Stratford			E.P., A.L.	275	90
St. James's, Forest Gate .			E.P., A.L., col		
			Stoles	230	
St. Mary's, Plaistow			E.P., A.L.	380	1377
St. Peter's, Plaistow			E.P.	196	1256
St. Andrew's, Plaistow .			E.P., A.L., V.C.,		
St. Luke, Victoria Docks .			E.P.	170	195
St. Matthew, Victoria Docks			E.P., A.L.	146	16
Ascension, Victoria Docks .			E.P., A.L., col		
			Stoles	86	
St. John's, North Woolwich		٠		140	_
St. John's, East Ham .		٠	Coloured Sto		210
Beckton			E.P., A.L.	240	
St. Stephen's, Upton Park.			E.P., A.L., V C		805
Barking			E.P., A.L.	250	500
Barkingside			E.P., A.L.	105	
Great Ilford			E.P., A.L.	160	
Little Ilford		٠	E.P.	110	200
Holy Trinity, Harrow Green			E.P., A.L.	290	210
St. Columba, Harrow Green		٠	E.P., A.L.	370	30
St. Andrew's, Leytonstone.		٠	E.P.	130	
St. Saviour's with St. James,	Wal	t-			
hamstow		٠	E.P., A.L.	300	
St. Michael and All Angels',	Wal	t-			
hamstow			E.P., A.L., V.C	c. 270	
Grays, All Saints' Mission .	٠.		E.P., A.L.		15
Chadwell St. Mary, Tilbury Mis	ssion		E.P., A.L., V.	ь. 75	_
				£ 4853	£4939

The total amount of payments for Living Agencies during the year was £7317. 2s 3d, so that more than two-thirds was spent in assisting Clergymen more or less identified with the

Ritualistic movement. The total amount of "Grants for Buildings," &c., during the same period cannot easily be

gathered from the Report.

The report of the Bishop of St. Albans' Fund for 1893 does not supply the material for revising the foregoing table, but the proportion of money devoted to the extreme sacerdotalist party has not grown less. Of the twenty-two churches, which are supplied by missionary elergymen paid from this Fund, at least fifteen are more or less identified with the Ritualistic movement, two more are doubtful, and only five are Evangelical. At two of the churches incense is in use, and the vicar of one of these, St. Margaret's, Leytonstone, which has received at least £5000 from the Fund, in his parish magazine for April, 1894, stated "The Mass of the Church of England is identical with the Mass of the Church of Rome, as they are 'one rite' of one—the Catholic—Church."

ST. MARY AND ST. THOMAS, ILFORD.

The late incumbent of the above Church, the Rev. A. Ingleby, wrote as follows when the first edition of this pamphlet was being prepared: "May I ask for an honourable distinction to be given to this ancient Church, dedicated to our Blessed Lady and England's glorious martyr (S. Thomas of Canterbury), and commonly called the 'Hospital Chapel?' I respectfully desiderate it on the ground that it is far and away the most Catholic Church in the Deanery (Barking). With perhaps one exception, it is the only one where the vestments are worn at Holy Mass, and it is certainly the only one where incense is regularly offered, and where the Holy Water Stoups have long been restored at the entrance for use. Here is, of course, a C. B. S. Ward; and several of us, myself included, belong to the Society of the Holy Rosary. Need I add that we have Lights, Crucifix, Images, Lamps, Lady Altar, Processions, Copes, Stations of the Cross, and much else that you might verify, if you like, by a personal inspection?" The present Incumbent, the Rev. A. S. Barnes, also appointed by Lord Salisbury, seems to be quite as advanced as Mr. Ingleby. He is the author of "CEREMONIAL OF THE ALTAR: a guide to Low Mass, according to the ancient customs of the Church of England" (Swan Sonnenschein & Co). In this book, which is of a thoroughly Popish character, directions are given to pray for the Pope, as "our Pope," in what Mr. Barnes terms "The Canon of the Mass." Among the general directions given for the "Ceremonies of Low Mass," the following subjects are included:-"On the management of the hands"; "Of the method of adoration"; "Of signs of the Cross," &c.

To be obtained at the Office of the Church Association, 14, Buckingham Street, Strand, London, at the price of 10d per doz., or 6s per 100.

Church Reform.

The Position of the Laity in the Church.

(Speech by J. T. Tomlinson, Esq., at the Sheffield Church Congress, 1878.)

HE one paramount reason for the adoption of parochial

councils is the necessity for limiting the powers now possessed by incumbents. I am not speaking of the parish priest, as such; nor of the moral influence of the individual clergyman; nor of that "ministering of the Word and Sacraments" peculiar to their office. I speak only of the legal powers and secular authority of the holder of a benefice, his "freehold rights," his patronage, and the like, which are of "the things of Cæsar," as being the creations of human law. No one pretends that there is any "divine right" of incumbents, yet they virtually monopolise the rights of the Church. "Church property"—so called—is vested in their freeholds. Convocation, so far as it is elective, consists of their representatives. An incumbent may be a young man of twenty-five, or an old man of seventy, or a don appointed by his college without reference to the wishes of the parishioners. However indolent or objectionable he may prove, he has for life the power to prevent any other views than his own from being heard in any pulpit in "his" parish, however extensive or populous that parish may be. He may change the ritual from slovenly nakedness to tawdry gorgeousness; the hymn-book from Bishop Colenso's to the "People's Hymnal". the teaching from semi-Deism to Cis-Montanism; he may exchange livings with an incumbent who will reverse these processes; he may stamp out every organisation for charitable, educational, or other purposes connected with "his" church, or he may change them arbitrarily for unaccustomed ones; and the people for whose benefit both parish and incumbent have been created have, by law, no more power to mitigate what is called his "discretion" than the sheep on the common. There is practically no limit to this "One Man System" in the Church of England. Since the abolition of the High Commission Court the No. 188.]

bishops have lost the power of enforcing their injunctions; and the incumbent, like a feudal baron of the Middle Ages, is as independent of his titular sovereign as of his vassals. The control of the purse-strings passed away from the parish vestry with the abolition of church-rates. Neither bishop, vestry, nor churchwardens have the slightest control over any moneys collected by the incumbent in "his own church," except at what is called the offertory. Centralization is now almost complete. Hardly a single office can be held by a layman in any parish except as the nominee of the incumbent, and on sufferance during his good pleasure. Even the churchwardens are no exception to this statement, since the man chosen by the parishioners cannot act without the concurrence of a colleague chosen for that very purpose by the incumbent. It is just as though the Crown were to nominate one out of every two burgesses sent (from Sheffield, for instance) to the House of Commons. Nay, it is even more absurd than that, for it is the special duty of the churchwardens to "present" the incumbent for any breach of the ecclesiastical law, and to sue him for any misappropriation of the church furniture or other property of the parish. In the diocese of Manchester, for instance, an incumbent pawned the Communion plate, and the parishioners had actually to apply to the incumbent's own nominee, to sue for its restoration! I do not enter into the history of the successive encroachments by which this state of things has been brought about, which you may see in Toulmin Smith's book on "The Parish." It is enough that the present position of an English incumbent is unique, and has no parallel in any country in Europe. Now, of what possible use could be a "Voluntary Council" as a means of tempering the despotism of which I am complaining? Let us imagine a parallel case. Suppose that the master of a workhouse, or the house-surgeon of a hospital had a freehold right in the public lands and buildings, and had a fixed stipend reserved to him in perpetuity, irrespective of the results of his management. Would he not imperceptibly gather round him a sympathetic following, personal, partisan, or (to borrow a word which includes both) "congregational?" and would he not soon come to resent any suggestions from the general public as being an "impertinent interference" with "his" affairs? Would he not naturally wish people to furnish money and assistance to carry out his plans without the "fuss and bother," as he would term it, of discussion or consultation? That, I suspect, is what an incumbent means when he talks of "lay co-operation." If it were wished merely to divert attention from his own monopoly of power, he might set up a "voluntary council," to consist of persons who should meet when he summoned them, but without any legal rights or ascertained position to state their views without having any definite responsibility, and be liable both individually and collectively to dismissal by him at any time, and to the over-ruling of their resolutions at his pleasure. Such a "voluntary" council has no element of reality; educated men will not care to play at council, "making believe very much," as the children say. If we seriously wish to engage the heart and mind, the wealth and influence of the whole Church, we shall take care that our "parochial council" (if we are to have one) shall be composed of communicants freely elected by the widest possible con-

stituency of those who "profess and call themselves" Churchmen. And we shall insist that its powers and duties be defined and guarded by law. Then with the sense of power will come the sense of responsibility, and men will no longer hesitate to tender advice which they will have a recognized right to urge. As to the powers with which the council should be invested they may be summed up briefly under two heads. 1st. Let all collections and disbursements of money be transferred absolutely to the council, whose accounts should be audited regularly with the utmost publicity. The incumbent would then cease to "serve tables"; and his pastoral visits would lose nothing of their spiritual efficacy if he no longer acted as relieving officer to the poor, and as mendicant friar to the rich. There is nothing "spiritual" about £ s. d.; "let them be handed over, therefore, to the secular arm." 2nd. Wherever a choice of alternatives as to ritual, music, school management, or any other matter affecting the parish, has been left by law to the "discretion" of somebody, let it be necessary for the incumbent to gain the consent of the parish council before acting upon his own individual discretion. Even where his judgment is riper than theirs it is better that he should have to wait until he has gained their confidence and convinced their judgments, before he makes alterations which, however desirable in the abstract, may be ill-suited to the condition of taste, education, or temper existing in the parish. And if he would feel it to be a hardship to forego what he conscientiously prefers, let him remember that the hardship would be no less keenly felt by those whose wishes he proposes to disregard, and that their ignorance (if it be so) is the reflex of the teaching which they have hitherto received. In the few minutes which are left to me, I will anticipate some objections likely to be raised in the discussion which is to follow. It will be asked, for instance, "What is a layman?" He is a person, not in holy orders, who has been admitted into the fellowship of Christ's Church by baptism. The very fact that he is capable of being excommunicated proves his membership. Again, "What is a parishioner?" In one of the most recent Acts of Parliament we have a definition which is more stringent than the franchise adopted by our own Church in Ireland and in the older colonies, viz. an adult male, resident in the parish for twelve months, who has signed a solemn declaration that he is a member of the Church. If that qualification suffices for matters affecting the whole National Church, it may serve well enough for the affairs of a parish. To those who would urge a communicant franchise, I would suggest the difficulty of defining "What is a communicant?" The old "Test and Corporations Act" proved that unworthy persons will receive the Holy Sacrament to obtain a vote. In some parishes it would disqualify earnest men, who are repelled by the slovenly negligence or the illegal rites with which the incumbent chooses to celebrate; for parishioners fear, not unreasonably, to be "partakers of other men's sins," by assisting at a celebration which they regard as profane, or as idolatrous. Moreover, in parishes where habitual confession is encouraged as a fit preparation for right reception, a majority of the communicants would be persons habitually under the "direction" of the incumbent. The "Keys of the Kingdom of Heaven" were never given to open the ballot-box. I say nothing of the unfair use which the

incumbent might be tempted to make of his power of "repelling any" whose views he disliked; nor of the danger that men would come to "abhor the offering of the Lord" if they saw the sacrament of love made the tessera of a party. It is sufficient to urge that every consideration which would dissuade us from excommunicating the whole mass of the laity who do not now "communicate at least three times in the year" is, if you examine it, equally a reason for letting their wants and wishes find legitimate expression. For, to use the words of Dr. Arnold,* "discipline never can, and indeed never ought to be restored till the Church resumes her lawful authority, and puts an end to the usurpation of its powers by the clergy." In the Established Church there is unhappily, as yet, no adequate recognition of that Democratic element which in the Acts of the Apostles and in the Epistle to the Corinthians† is called "the Church"—a recognition which imparts to Presbyterianism and Congregationalism a force quite disproportionate to the wealth and number of their adherents. We may be told that the existence of lay patronage secures the rights of the laity. How so? Though the patron be not a clergyman, he may, nevertheless, be a Jew, an Atheist, a Plymouth Brother, or what not. How, then, does he "represent" the faithful? The patron represents not the rights of the laity, but their wrongs, viz. that the "cure" of their souls may be sold by a man who never gave a penny to the Church, merely because his reputed ancestor centuries ago invested in an endowment which has served ever since to enrich his family, under pretence of giving money "to God and His Church." It is to the everlasting honour of Scotchmen that they obliterated this scandal. We shall hear that the Royal supremacy expresses the voice of the laity. But the "Royal supremacy" merely means the supremacy of the law as enforced by the civil executive over priests and laics alike. The "supremacy of the Crown" is, at least, as great in civil as in ecclesiastical matters, yet no one pretends that municipal or Parliamentary franchises ought to have been withheld. So, again, Parliament, which consists of Jews, Quakers, Papists, and others, cannot represent the faithful laity, as such; it contains many ex-officio clerical members; the clergy play an important part in county and borough elections; and ecclesiastical questions are dealt with by Parliament most reluctantly. There can be no pretext for saying that a a Parliament elected for totally different purposes affords an adequate representation of the laity. Right reverend and reverend fathers of the clergy, what we laymen venture to ask of the clergy is this, "Hear the CHURCH."

^{*} Preface to "Sermons on the Christian Life."
† Acts xv. 4, 22, 23; I Cor. i. 2; cf. Eph. iv. 16; I Tim. iii. 15.

REVIVAL OF "CATHOLIC DISCIPLINE"

HE natural indignation and disgust with which many of our friends have received the Lincoln Judgment has expended itself chiefly in complaints that the Mass ritual has in part been legalised by the introduction of an entirely new and "Judge made law." The complaint is just: the evil is grave: yet it is possible to exaggerate its real nature and

evil is grave : yet it is possible to exaggerate its real nature and amount. The seven judges who on this occasion advised "Her Majesty in Council," did not even pretend that the Eastward or Westward Position (for their language is curiously involved and self-contradictory on this point) is ordered by the Prayer Book, or that mixing water with sacramental wine is enjoined by it, or that lights were sanctioned even by the "First Prayer Book of Edward." The only point on which a quasi sanction from the Prayer Book was claimed is as to the washing, and subsequent drinking of the rinsings of the cup and paten: but even that was only made out by misquoting the rubric which orders the "eating" of the bread and "drinking" of the wine, but does not direct any further "consuming" of water at all. In other words, the Judges had to go outside the formularies to find a pretext for usages declared (for the first time) to be permissible. That is, the Church and State of England, by whose joint action those formularies were made authoritative, never gave any colourable sanction to the practices by any act of legislation.

Those who plead for Prayer Book revision as a specific cure for all such evils ought to take special note of the fact that every one of the illegal practices had been carefully "revised" out of our former service books. Whatever revision can do, has already been done in these very particulars. The old books ordered the priest to stand "in the midst of the altar." That was struck out, and has never been reinstated. The ablutions were prescribed by the Sarum rubrics, all of which have been struck out of our Office for Holy Communion. Mixing the wine with water had been plainly directed in the Prayer Book, but was confessedly eliminated from it by its revisers. The case of No. 189.]

the Agnus is even more striking, because it was not merely removed, but when, after an interval of a century, its restoration was urged in 1661, the proposal was definitely and finally rejected.

Seeing, then, that the Judicial Committee could not rest, the lawfulness of their innovations upon any thing within the four corners of the Prayer Book, but had to read them into it in despite of the repeated Revisions which resulted in a deliberate removal of them, it follows that Churchmen need not feel burthened in conscience, though they cannot help feeling wronged by the illegitimate and unconstitutional action of a Court, which, under pretence of administering the law, has, in fact, added to the standards of the Church of England what she herself had nowhere sanctioned, and what the legislature had carefully rejected. Such miscarriages of justice may happen in any human institution. In the disestablished Church of Ireland, with its admirably revised Prayer Book and sternly Protestant canons, we have just seen an altar cross legalised on grounds as purely "judge-made" and far-fetched as those assigned at Lambeth.

Such judgments no doubt may sully the purity of our public worship, and seem to lower the character of the Church which has (for the time) to submit to them: but they do not prove that the Church is herself responsible for them. As well might we make a testator responsible for some unjust decree of the Court of Chancery arising long afterwards out of litigation as to his will.

This point we wish to make perfectly clear. If an Act of Parliament were to prescribe the Mass ritual it would be the duty of the Church to dissolve its connection with the State, and to refuse obedience. If the Church refused to witness against and repudiate any sinful terms of Communion sought to be imposed upon her, or to impose such by her own authority, it would be

the duty of individual members to come out of her.

But neither of these duties arises from a mere judgment of the Law Courts which in a given case has decided erroneously as to what the law of "this Church and Realm" actually is: especially if such a judgment were at complete variance from the whole stream of Judicial interpretation which had hitherto obtained acceptance in the Supreme Court. If there be any truth in our contention that the Court has "imagined its facts," misrepresented "history," and been actuated by motives of statecraft rather than by a desire to "do justice and maintain truth," it follows that no one can be bound in conscience by such a judgment. It follows also that the Church is not in any way responsible for a failure of justice which belongs to the Queen's courts. Jurisdiction belongs to Cæsar alone, not to the Church: the responsibility therefore belongs only to "Cæsar."

But it is not a mere failure of justice that we have now to deplore. A more alarming symptom is the refusal of the Queen's Courts to enforce the law lest they should incur unpopularity, or bring about dangerous collisions between the priest-party (who

call themselves "the Church," and who have a powerful organisation) and the State. Lord Penzance, for instance, has refused to enforce the monitions of his own Court; and the Privy Council has laid it down that an Ecclesiastical Court is not bound to inflict any punishment at all (not even a monition to desist from wrong doing) upon conviction! Nay, more, they have even altered their own exposition of the law in order to avert a conflict with the Archbishop as head of the "Spiritual Estate." Litigation, we are told, has thus come to an end. What does that mean? It means that the Queen's Courts have broken down. To use a vulgar but graphic expression, they have "funked their duties." Imagine what would happen in civil life, if the Courts similarly failed to grant redress to suitors who claimed their protection for any right whatever. The priest-party see their opportunity. Just at the moment when the Queen's Courts are discredited by their own abdication of duty, and by their admitted refusal to enforce the law, in step the wily ecclesiastics who have acted as wire-pullers at the Folkestone Church Congress to advocate the setting up Clerical Courts, administering clergy-made canons, with a final appeal only to the Archbishop in (or out of) Convocation. That is the meaning of their elbowing out Canon Jenkins, perhaps the most learned canonist in England. and the substitution in his stead of Mr. G. B. Roberts of the C. B. S., the reputed draftsman of that egregious "Statement of Canonical Principles" put forth by the E.C.U. We have again and again tried to rouse the Evangelical clergy to a sense of their danger from "Ancient," i.e. mediæval, Canon law administered in clerical courts-and very soon, it may be, by clerical judges exclusively. The Church Times, as we pointed out last month, has stated frankly that "First the battle-field was catholic doctrine; then it was Catholic ritual; NOW IT IS CATHOLIC DISCIPLINE." The action taken at this juncture by some of our professed friends fills us with amazement as well as anxiety. The Record suppressed both the replies given by the C. A. to the statement of "Canonical Principles" put forth by the E. C. U. (which even the Guardian reproduced), and its own utterances have been warmly and gratefully adopted by a formal resolution of the Council of the E. C. U.; while both the Guardian newspaper and Viscount Halifax have publicly tendered their thanks to the Record for its important services at the present crisis! Another illustration is furnished by the "Religious Review of Reviews," edited by Canon Fleming, who has hitherto been reputed an Evangelical. In dealing with the Lincoln Judgment this organ says:—"Not only did he (the Archbishop) go behind the Privy Council, but he went behind the Reformation, he went outside the island for material to interpret the laws of the Church. ... The Privy Council, by confirming the finding of a purely ecclesiastical [meaning, clerical] court, and by reversing its own previous decisions in order to do so, has acknowledged its inferiority as a final court of appeal in purely ecclesiastical cases."

Now, in view of the forward movement toward the revival of "Catholic Discipline," headed by the Archbishop and advocated by the Church Times, a movement which would place the Evangelical clergy under the heel of the Sacerdotalists without remedy, it would almost seem that a section of our nominal allies had entered into some understanding with the foe. When we are told by one of these gentleman that the Archbishop sitting as an English judge had a right "to look at ecclesiastical bodies outside the four seas," and this "on the ground that the Church is a branch of the Catholic Church throughout all the world, and that the legality or the reverse of her rites and usages cannot be decided without reference to the rites and usages of other branches of the Catholic Church," we feel that if he be a clergyman, he ought to recall his subscription to the Thirty-fourth Article, and that whether he realise it or no, the principle he lays down involves logically the entire papal system of "discipline," miscalled "catholic."

Canon Fleming's chosen expositor argues—"nobody can doubt, granting the Church to be a corporate body, that she has some sphere within which she is justly paramount; the question arises, what is the size of this sphere, and how far does it extend?" That argument is founded in error. Corporate bodies, as such, have no claim to be "paramount": and jurisdiction, especially of a "supreme" kind, in no case belongs to them, except it may be by a revocable delegation from the State. Yet the writer, without apparently understanding what Erastianism means, suggests that it is mere "Erastianism" to deny his theory.

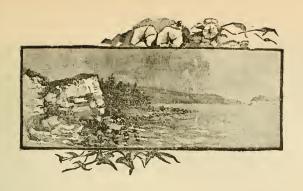
In short, the views now put forth by many professed Evangelicals do not differ materially from those of the earlier *Tracts* for the *Times*. And this is just what constitutes our real weak-

ness, and our most urgent danger.

When the attempt to expel Mr. Gorham from the ministry of the Church of England was defeated by a judgment of the Privy Council, a few remarkable secessions took place, but the bulk of the defeated party at once set about teaching the disputed doctrine more frequently and persistently than before. In season and out of season they preached and catechised on this topic until "baptismal regeneration" was accepted by a larger number of church folk than ever before. And thus, by systematic persistent indoctrinating they converted their defeat into a triumph. Fas est abhoste doceri. The other sacrament is now the basis of controversy. Our friends have but to better their instruction in order to make Ritualists regret the moment when they succeeded in stirring up such an active Protestant propaganda. But to do this effectively, every man and woman must take an intelligent and active part in the work.—Church Intelligencer, October, 1892.

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3rd Thousand.l



The Temple Ritual and Christian Worship.

BY THE REV. R. ALLEN, M.A.

HE Revised Version has a rendering of following verses which makes it easier to catch the Apostle's thought.

"For there is verily a disanulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God."—Heb. vii. 18, 19.

But even that fails to present so vividly as is desirable the point of the passage. The exact meaning will be better seen by a paraphrase of the argument. The argument is this:-In the person of Jesus Christ there has been a Divinely-ordained change in the high-priesthood—a change from the order of Aaron to the order of Melchizedek. Under the Ceremonial Law, the highpriesthood was expressly limited to Aaron and his sons. But God, who gave that law, and invested it with the loftiest sanctions, subsequently announced a priesthood in a line of ancestry outside that of Aaron and his sons, for in the prophecy of Psalm cx., He said to the Messiah, "Thou art a Priest for ever after the order of Melchizedek." This predicted change in regard to the priesthood is a clear indication that the old Ceremonial Law was one day to be set aside and cancelled, and this again implied that it was an ordinance which, though Divine, fell short of the full purpose of God. It was weak and unprofitable in all that concerned the highest interests and the dearest hopes of man-it could not ensure the fulness and perfection of pardon and peace—it did not provide for the thorough spiritual renewal of the heart and life. So, in God's No. 190.1

appointment, it must be abolished and give place to something better. The Gospel of Jesus Christ brought in a better hope—a hope resting not on an earthly priesthood, but a heavenly—a hope that centres in a Divine Mediator, an unchangeable High Priest, the Son of God, Who is Immortal, Who has passed into the Heavens, Who is able to save to the uttermost all that come unto God by Him, through Whom therefore we can draw nigh

to God in the full assurance of believing hope. I. This being the argument of the Chapter, I think it may be described without exaggeration as the central Chapter of the Epistle to the Hebrews. For the argument is directly concerned with the central subject of the whole Letter. That subject is the High-priesthood of the Lord Jesus Christ, in one special aspect, namely, as superseding, and gathering up into its own sublime and eternal reality, all the priesthoods of the Old Testament ritual. Looking in truth at the entire Epistle in its carefully constructed and elaborately worked-out line of thought, I seem to see in it more and more, the realization of a Divine purpose for the edification of God's Church and people to the end of time. Though not primarily so intended, the Epistle to the Hebrews is nevertheless an outline-exposition of Leviticus, by the hand of the Holy Ghost! Written to fortify Jewish Christians against temptations to relapse into Judaism-written to convince them that in Jesus-Messiah they had all and more than all which was to be found in the temple and its ordinances, a wealth of spiritual blessing which the old covenant of Sinai did but symbolize and could not give—the argument is yet so unfolded as to furnish a clue to God's meaning in the Old Testament Ceremonial Law, that when that Ceremonial Law should pass away and become ancient history, we may understand why it was given and why it was removed. But for this clue, Leviticus and its ordinances and appointments, the tabernacle, temple, priesthood, sacrifices, atonements, ceremonies, all might have been but an enigma of which it was difficult, if not impossible, conclusively to discover the meaning-a question over which men might have speculated and wrangled in the bewilderment of uncertainty to the end of time.

The Epistle to the Hebrews is helpful in another way. But for it we should be in doubt how far, or whether at all that ancient ritual, so divinely sanctioned, was to be a guide or a model for our own Christian worship. In this aspect, a review of Old Testament ritual and worship may guide us to the better understanding of present day questions. The Apostle in his argument regards the tabernacle and the temple as practically one, and yet though in the essentials of its worship, the same as the tabernacle, in its accessories the temple was vastly in advance of the tabernacle. Never I imagine has any ritual in the world exceeded in stately magnificence the ritual of Solomon's temple; and this is its most remarkable feature, that from the initiative thought of David to the perfected work of Solomon, all was

stamped with God's approval. The vestments of the High Priest, so rich and splendid—the altars of gold and brass—the sanctuary curtains of blue and purple and scarlet, heavy with finely wrought embroidery—the clouds of fragrant incense,—the strains of varied music in chant and psalm—the mysterious shrine, entered but once a year, and then with a ceremonial of awe-inspiring significance—each and all was God-sealed, God-ordained. Yet there were in it all two features which proclaimed very impressively its imperfection,—which proved that God never intended it to be final or unalterable.

(1.) It was all of it a prophecy of something future,—a grand and sublime prophecy no doubt, eloquent in its every line with divine teaching and significance,—but still only a prophecy, and clearly what was predicted must be greater than the prediction. It was typical, and the type of necessity is inferior in importance to that which is typified. We expect the acted prophecy to disappear when the prophecy is fulfilled,—we expect the type to be abolished and to become useless and empty of

meaning when the antitype has come.

(2.) All that ancient ritual was limited and local in more senses than one. It was confined to a single place in the Holy Land, it was celebrated in one temple only, its most solemn ordinance was confined to one man, the people themselves knew what was being done, but they never saw it done, their feet never trod the holy place, their eyes never rested on the altars of shew-bread and of incense, never once in all their life did they see the veil drawn aside and the High Priest pass beyond with blood-dripping hyssop in his hand, and as to the Holy of Holies, no eye but that of the High Priest ever saw the ark of the covenant, the blood-stained mercy-seat, or the golden cherubim, or the brightness and glory of the Shekinah which was enthroned between their outspread wings. Moreover, so far as appears, no teaching or preaching ever formed a part of the temple worship.

Only three times in the year, and then for but a brief period, was any considerable part of the nation, even in the faintest degree, in contact with all these mysterious rites and ceremonials. What then as to the rest of the year? What as to the women and children, the sick and the infirm who were unable to get to the Holy City? Had they no meetings for worship and spiritual instruction? In remote Galilee, from Beer-sheba to Dan, in the regions across the Jordan river, had they no gatherings on the holy day, when God's word would be read and its teachings explained and enforced? The Levites were scattered through the land presumably for this purpose, but of the nature of their ministrations no detailed record survives. There are recorded, however, the stirring words of prophets in later days, their urgent appeals to the sinful and unconverted, their messages of love and promise to the godly. Were these only occasional outbursts of zeal? Or must we accept them

as illustrations and samples of a spiritual work for God which was ever going forward, by God's inspiration, through the length and breadth of the land? Later on we find the synagogue as a definite and organized institution, both in Palestine and outside of it; but how it originated, whether or not it was just the wider development of the assemblies for worship and preaching which already existed, and their better adaptation to the altered circumstances of the exile and the subsequent dispersion of the Jews, it is impossible to say. But there was this vital difference between the synagogue and the temple. Everything in the temple ritual was God-ordained. To violate it in a single detail was sacrilege and profanation. No such solemn sanction encircled the synagogue and its services, and so far from these services being modelled on the temple ceremonial, they were of an entirely distinct and opposite character. No altar, no sacrifice, no priesthood, no vestments, no Holy of Holies! All

was of the simplest! II. Meanwhile the fulness of the time has come, and God sends forth His Son-Incarnate Emmanuel! Antitype of all types! Fulfilment of all prophecy! the substance and realization of every Old Testament figure and symbol which preluded the great work of redemption! Jesus Christ is born of woman, yet is very and eternal God! He lives, He teaches, He dies, He rises again, He ascends up to Heaven, and at once, from the moment when He sits down at the right hand of God, the ritual of the temple loses all its significance, and in a few years is violently extinguished in the destruction of the Holy City, never again to be the divinely consecrated way of drawing near to God in worship! Now under the Gospel, the one altar is the cross, the one atoning sacrifice is Jesus, the only priest is the Immortal Son of God, the true Temple and the true mercy-seat are in Heaven! It is the truth and doctrine which thus centres in the crucified and enthroned Redeemer, that enshrines the better hope of which the text speaks. It was brought in at His first coming. It shall blossom into a glorious fruition, and reach its predestined consummation at His second coming.

III. But now, what as to the nature of Christian worship? Worship is as much a necessity for Christians now as it was for Jews before Christ came. What shall it be in outward form and ceremonial? Shall it be modelled on the temple-ritual in its imposing grandeur and stateliness? Shall the ministers of the Gospel assume the titles and exercise the functions of the sacred persons who mediated between man and God in the Hebrew sanctuary? Have we any clear guidance in the holy Book as to

this question?

Be it remembered that the Apostles were Jews, familiar from their childhood with the temple ritual. Often at a mother's knee would they learn the touching details of that ritual, and listen with a fascinated interest to a description of how the priests fulfilled their allotted duties, and how, shrouded from sight, the High Priest stood reverently in the Holy of Holies, and sprinkled with the sacrificial blood the mercy-seat of Jehovah! Often, amid the hallowing associations of the annual festivals, they must have gathered in the precincts of the Holy place, and solemnly meditated on the mysterious ceremonial going forward within. Therefore we can well believe that, left to themselves, their affections would cluster around what was endeared to them by many a fragrant memory of the days gone by. Yet what do we find to be the case; alike in their practice and teaching, and in the practice and teaching of the later-called Apostle St. Paul-himself, till his conversion, jealous and sensitive to the extremest fanaticism, of whatever touched the honour and dignity of the Mosaic ritual? Two positive ordinances only, Baptism and the Lord's Supper, and these instituted by Jesus Christ, distinguish the newly-founded Christian Church. They no doubt correspond, and were intended to correspond, to the two Jewish ordinances, Circumcision and the Passover, neither of which, be it observed, was in any way associated with the temple, or its worship, or its priesthood. The Apostles, under the guidance of the Holy Ghost, must settle the methods of

worship.

How shall it be done? On the temple model or that of the synagogue? I speak as to wise men, judge ye what I say. Compare the position and precise commands of the Levitical ritual with the vague and general references to worship in the history and writings of the Apostolic Church as we find them in the New Testament. How carefully formulated the one! What an absence of elaborate ceremonial in the other! Compare the ceremonial of the temple with its priests and sacrifices, its incense and altars, and the worship of the early Christians as indicated in the Acts of the Apostles. How marked the contrast! But over against this, how striking the similarity between the synagogue and the Christian assembly! The names and titles connected with the temple ritual are absent. Never once in the New Testament are they employed in the organization of the Christian Church. Till towards the end of the second century or the beginning of the third, the titles of office-bearers in the church are those of the synagogue, never of the temple. As to the place of worship, under the Levitical Law there was only one temple for the whole nation, but synagogues were planted everywhere. So was it with churches. The temple had its courts and holy places, invested with differing degrees of sanctity, one part being holier than another. In the synagogues no such distinction found a place, nor has it any place in the Christian Church. The chancels of our churches are in no sense holicr than the pulpit or the pew. Gates and screens are but an attempt to copy the temple ritual with its veil between the holy and most holy places. The Christian services were very like the synagogue services, consisting of prayer and praise, expositions and exhortations, with the administration of the Lord's Supper. Vestments beautiful in form and colour were a divine appointment in the temple. They had no place at all in the synagogue, nor is there a syllable about them in the New Testament descriptions of Christian worship. In the tabernacle and temple ritual the priesthood was confined to a single family. In the synagogue no such restriction was established, nor had it any place in the Christian Church. Subject, I say again, to the guiding inspiration of the Holy Ghost, the Apostles seem to have had a free hand in settling the arrangements for the ministry of the church and its ordinances, and nowhere do you discern the faintest approach to the symbolism of the temple. They modified as they deemed best for order and edification, what they were familiar with in the synagogue, but for not a solitary detail, for not a single title or usage did they go to the temple, either as regards the ordinary service or the administration of the sacraments.

I do not forget that Old Testament ritual and the ceremonial accessories of temple worship are a distinguishing feature in the Apocalyptic Visions. What then? To infer, as is sometimes done, that this sanctions the introduction of such ritual into Christian worship, under the plea that we cannot be wrong in copying the worship of Heaven, is to mistake altogether the significance and purpose of symbolism. If this reason be valid, how strange that the other Apostles never discovered it, and that St. Paul, who had been caught up to Paradise, and who had "visions and revelations of the Lord," never conceived the idea of introducing an imitation of what he saw into the worship of Christian congregations! No one surely dreams that in Heaven there is a literal material altar or literal incense, or that the Lord Jesus Christ is literally vested in priestly garments. To imagine that what the Apostle saw in vision is literally worship now offered in Heaven is but a childish conception.

Nor again do I forget that certain ancient Liturgies are in existence which bear the names of St. Mark, St. James, and St. Peter. But there is not an iota of reliable evidence that these Apostles compiled them, nor can it be proved that in their present form they are of the date claimed for them. The evidence is all

the other way.

Recurring then to the argument from the practice of the Apostles, it is conceivable that the Jews on one side, and the Heathen on the other, might taunt them with the baldness and bareness of their worship, but I don't think they would care much for that. One wonders if the plausible suggestion was ever made then, that to incorporate into their worship, the grand and attractive ceremonial of the temple, or the awe-inspiring ritual of Heathen mysteries, would win for the Gospel a favourable hearing from Jews and Gentiles, and probably be the means of saving many a soul from death. If the temptation was ever presented to them they brushed it aside. Unhappily the Church leaders of a century or so later fell into the snare, and so paved

the way for that paganizing of Christianity which is a distinctive feature of Rome. The result stands out conspicuously on the page of Church history, and was disastrous alike to the purity of doctrine and the simplicity of worship. Are we wiser than the Apostles? Faith in Christ, the only sacrifice for sin-prayer through Christ, the one all-sufficient mediator between the soul and God-the Holy Ghost in and by the Word witnessing of Christ-these are central and prominent in their writings. Not the sacraments, not the church, not church ordinances, not church traditions, but everywhere Christ and Him crucified! Ritual, indeed, is hardly ever mentioned, certainly is seen to be subordinate and unimportant, save only on the lines laid down by St. Paul in his memorable dictum, "Let all things be done for edifying"; and again, "Let all things be done decently and in order." Subject to the controlling guidance and restraint of Scripture teaching, Churches seem to have been left free in their ritual arrangements. The Church of England claimed this right at the Reformation and accordingly swept away with a stern hand the excrescent growths of mediævalism. In revising the Order of Service for the congregation, the vocabulary of the temple found in the Mass books, was expunged, and therefore, despite the recent ruling in the Lincoln Judgment, that "omission is not prohibition," it stands condemned in the opinion of the Reformers, as inconsistent with a Scriptural faith and Christian worship. To bring it back is to pave the way for the revival of Roman Mediævalism, with its manifold corruptions and caricatures of Apostolic doctrine and practice.

Be it our care, whatever others say or do, to give no countenance to such attempted revival, especially in all that concerns the Lord's Supper. Why or wherefore I have never seen explained, but there is a curious and strange inconsistency in the practice of advanced ritualists as regards the two sacraments. Both are Christ-commanded ordinances. They stand on an equal footing of authority, and on the so-called "sacramental theory" they are essentially and of necessity, both of them, channels of grace. On this theory the Holy Ghost is as really present in the baptismal water as are the body and blood of Christ in the consecrated bread and wine. How comes it that the two sacraments are so differently treated? While the one is administered with a ritual for the most part simple, quiet, and homely, the other in its observance is "celebrated," as the word is, with all the pomp of scenic display, and with accessories more or less ornate and garish according to the taste and bias of the officiating minister, often making it a mere travesty of the original ordi-Is the Holy Ghost less worthy of honour than Jesus Christ? the supposed imparting of spiritual life of less moment than the sustaining of life? Or is it that the sacrament of the Lord's Supper, so simple in its original institution, through the formulary of service lends itself more readily to what is histrionic and imposing? that, with its train of gorgeously vested

officiants, with its clouds of incense and showy ceremonial, it is possible the more effectually to teach the doctrine that the body and blood of the ascended Christ are actually present on the so-called "altar," under the form of bread and wine?

Surely that ritual is best which least attracts attention to itself, and which most helps the soul to hold close and spiritual communion with God. The tide, no doubt, is running strongly in the direction of an increasingly ornate and dramatic ritual, but is it not probable that more souls would be drawn to the Saviour and the true growth and prosperity of the Church be better promoted, if there were more spirituality and less externalism, more Gospel and less music. Excessive ritual and elaborate musical compositions in public worship, such as find a place, alas! in many of our churches, are a prolific source of distraction, and the reverse of conducive to spiritual devotion. How it jars on one's reverence for God and godly things to read in the newspapers that, at some service of worship or other, this solo was "beautifully rendered," that chorus was "so effective." Effective! In what respect? Because it swelled up to the throne of Heaven and touched the very heart of God, and was an offering of sweet savour, welcome and acceptable to Him? or effective in just the same sense, and in no higher sense, than when a dramatic performance is said to be effective—that is, merely as a performance, and nothing more? It is easy to kindle emotion, easy to stimulate sentimentalism by what is showy and sensuous, easy to mistake for devotion the formalism of a florid ritual, with its mystery and music, its intoning and monotoning, its crosses and candles, its incense and acolytes, its processions and posturings; but very hard, demanding jealous vigilance and much grace of the Holy Spirit, to bring our worship, whether public or private, up to the ideal of Jesus Christ. "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." Very hard and very unpopular too it is, as I know full well, to stand out firmly against the encroachments of the error which creeps in under the guise of what is so attractive and fashionable in ritual. And yet, stand out we must, if, when the fight comes, as come it will, we would be found faithful to our trust as stewards and witnesses of Christ's truth, and as loyal members of our beloved Church of England. Has God made you by His regenerating Spirit, and through faith in the Lord Jesus, sharers and partakers of the better hope? Let it be a lofty inspiration, pervading more and more your spiritual life, and stimulating you to a fuller and holier consecration. Hold on to it in its purity and truth, as an anchor of the soul, sure and steadfast. So, by the grace of God, will you be kept from being wrecked on the rocks of worldliness and sin, or drifting on to the quicksands of error and superstition.

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THE POSITION OF THE LAITY.

BY JOHN CHARLES RYLE, D.D.,

LORD BISHOP OF LIVERPOOL.

"HE Position of the Laity" is a subject which demands the best attention of all who are disposed to take up the great question of Church Reform. What it is now in the Church of England, and what it ought to be, are the two main points which I wish to ventilate

and examine.

The gravity of the subject cannot well be overrated. A calm examination of it will be found to expose one of the weakest points in our whole Church system. On no point, if I must speak out my mind, do I see such pressing necessity for a thorough reform.

In opening up this question I am afraid I shall tax the patience of my readers. I must entreat them to bear with me a little, and to mark each step of the argument through which I hope to conduct them. I cannot expect any one to see the need of the reforms I am going to suggest, unless the huge mound of traditional rubbish, which now hides the rightful position of lay Churchmen in England, is first cleared away. Let me only assure them, if they will look on while I dig, that we shall find some useful nuggets of truth at the bottom.

No. 191.]

- (1) Let us begin with a definition. When we talk of the laity of a Church, what do we mean? We mean, of course, all within her pale who are not ordained to any ministerial office. We mean the people of the Church, in contradistinction to the clergy. How immensely important a body they are, it is needless to say. It would be a waste of time to dwell long on such a point. Without the lay-members a Church can hardly be said to exist. No doubt the old saying is true, "Ubi tres, ibi ecclesia." But a general without an army, a colonel without a regiment, or a ship-captain without a crew, are not more useless and helpless than a Church consisting of clergy without laity. In the Church of England at any rate there is at present no lack of laymen. There are probably five hundred lay members in proportion to each clergyman. In point of numbers alone, therefore, apart from all other considerations, the laity are a most important part of the Church of England.
- (2) Let us next inquire what was the position of the laity in New Testament Churches. This is an inquiry which demands special notice, and deserves special attention. I am much mistaken if a close examination of this point will not astonish some people, and make them open their eyes. I can hardly find an instance in God's Word in which the ministers alone are ever called "the Church," or ever act for the Church without the laity uniting and co-operating in their action. Are the Deacons appointed? The twelve recommend it, "but the multitude" choose. (Acts vi. 5.)—Is a Council held to consider whether the heathen converts should be circumcised? The decision arrived at is said to come from "the Apostles, and elders, and brethren." (Acts xv. 23.)—Are inspired Epistles written by St. Paul to particular Churches? In eight cases they are addressed to the "Church—the saints—the faithful brethren"and in only one case (the Epistle to the Philippians) is there any mention of "Bishops and Deacons" in the opening address .-That there was to be a distinct order of men to minister to the Church is, to my eyes, most plainly taught in the New Testament. But that "the Church" in every city or country meant especially the laity, and the ministers were only regarded as the "servants of the Church" (2 Cor. iv. 5), seems to me as clear as the sun at noon-day. As for a Church in which the clergy acted alone, settled everything, decided everything, judged everything, and managed everything, and the laity had no voice at all, I cannot

find the shadow of such a thing in the Acts or Epistles of the New Testament.* I trust that Churchmen who remember the Sixth Article of our English Church will not fail to observe this.

(3) Let us now proceed to examine the present position of the laity in the Church of England. It is a position which falls very short of the New Testament standard. It is vain to deny that in the actual working machinery of our Church, in its arrangements, plans, schemes, and normal organization, the lay members have comparatively no place at all! Do the Bishops meet in solemn conclave at Lambeth Palace to consider the state of our Zion? There is no place for the laity. - Does Convocation hold its annual debates? There is no representation of the laity.- Does the Bishop of a diocese make his annual arrangements for the work of his See? He has no council of laymen.—Has a vacant Living or Incumbency to be filled up? The appointment is made without the slightest regard to the opinion of the parishioners. I state simple facts. I defy any one to deny their correctness.

Of course I shall be reminded that the laity are represented in our Church by the churchwardens, who are elected every Easter, and summoned annually to the Visitation of the Archdeacon or Bishop. I have not forgotten this at all. I only ask, in reply, whether churchwardens are not, as a rule, appointed with very little regard to spiritual qualifications? I ask whether their annual attendance at Visitations is not ordinarily a mere ceremony and form? How many churchwardens know anything about a Visitation, except that they go to a certain town, hear a Charge which they often do not understand, dine with the other churchwardens, and then go home.-How many churchwardens accept office with the least idea of taking a constant active interest in all the Church's affairs ?-How many of them are expected to know anything about the Church's doctrines, ceremonies, government, difficulties, schemes, or plans?—They are often most excellent fellows, and capable of doing excellent service. But practically little or nothing is expected of them,

^{*} The Epistles to the Seven Churches in Revelation, which the Lord Jesus commands St. John to write to "the angel" of each Church, do not appear to me to form any exception to the statement here made.

(1) It is by no means certain that "the angel" of each Church stands for its chief minister. Many think that he is an allegorical personification of the whole body addressed,—like "the virgin of the daughter of Zion," and the "Bride the

⁽²⁾ It is not safe to draw lessons about the ministerial office, or the constitution of a Church, from a book so eminently figurative and symbolical as Revelation.

and little or nothing except secular and financial business is ever given them to do. The man who thinks that the office of churchwarden completely fulfils the New Testament idea of the laity's position in a Church must have taken leave of his common sense. That there are exceptional churchwardens who really do great things for the Church I am well aware. But they are such brilliant exceptions that they only prove the truth of my rule. If all churchwardens would do their duty always, as some churchwardens do their duty sometimes, the Church of England would be a far stronger Church than it is.

Of course I shall be reminded again that lay Churchmen occupy a prominent place in Church Congresses and Conferences, and fill a very useful position on the Committees of religious Societies. I am quite aware of this, but it is entirely beside the question. All these are purely voluntary agencies, which form no part of the Church's authorized and normal machinery. It is the organized system of the Church that I am looking at, and not the gratuitous service of exceptional lay volunteers.

But some one, again, will remind me that the House of Commons represents the laity of the Church of England. Surely the less we say about that the better! The man who talks in this way must be a second Rip Van Winkle, and has been asleep for two hundred years. We are not living in 1685 but in 1892. The pleasant old theory that Church and State are co-extensive and identical has long since vanished into thin air, and is a thing of the past. The House of Commons is a powerful body, no doubt, and "monarch of all it surveys." But it is no longer an assembly of none but "Churchmen." Moreover, it is notorious that there is no subject the House of Commons cares so little to discuss as religion, and that there are no religious interests which fare so badly in its hands as those of the Church of England!

With every desire to make the best of our Church and its constitution, I cannot avoid the conclusion that in the matter of the laity its system is at present defective and infra-scriptural. I cannot reconcile the position of the English lay Episcopalian in 1892 with that of his brother in any apostolic Church eighteen centuries ago. I cannot make the two things square. To my eyes, it seems that in the regular working of the Church of England almost everything is left in the hands of the clergy, and hardly anything is assigned to the laity! The clergy settle everything. The clergy manage everything! The clergy arrange everything! The laity are practically allowed neither

voice, nor place, nor opinion, nor power, and must accept whatever the clergy decide for them. In all this there is no intentional slight. Not the smallest reflection is implied on the trustworthiness and ability of the laity. But from one cause or another they are left out in the cold, passive recipients and not active members in a huge ecclesiastical corporation; sleeping partners and not working agents in an unwieldy and ill-managed concern. In short, in the normal action of the Church of England, lay Churchmen have been left on a siding. Like soldiers not wanted, they have fallen out of the ranks, retired to the rear, and sunk out of sight.

- (4) Now, what is the true cause of this anomalous state of things? It is one which may easily be detected. The position of the English laity is neither more nor less than a rag and remnant of Popery. It is part of that "damnosa hæreditas" which Rome has bequeathed to our Church, and which has never been completely purged away. Our Reformers themselves were not perfect men, and the characteristic jealousy of Queen Elizabeth prevented their perfecting the work of the English Reformation. Among other blots which they left on the face of our Church I must sorrowfully admit that neglect of the interests of the laity was not the least one. To make the clergy mediators between Christ and man,-to exalt them far above the laity, and put all ecclesiastical power into their hands,—to clothe them with sacerdotal authority, and regard them as infallible guides in all Church matters,—this has always been an essential element of the Popish system. This element our Reformers, no doubt, ought to have corrected by giving more power to the laity, as John Knox did in Scotland. They omitted to do so, either from having been originally brought up under the Romish system, or from want of time, or from want of Royal permission. The unhappy fruit of the omission has been that gradually the chief authority in our Church matters has fallen almost entirely into the hands of the clergy, and the laity have been left without their due rights and powers. The effect at the present day is that the English laity are far below the position they ought to occupy, and the English clergy are far above theirs. Both parties, in short, are in the wrong place.
- (5) What are the consequences of this unsatisfactory state of things? They are precisely what might be expected—evil and only evil. Departure from the mind of God, even in the least things, is always sure to bear bitter fruit. Lifted above their due position, the English clergy have always been inclined to sacerdotalism, priestism, self-conceit, and an overweening estimate of their own privileges and powers. Fallen below their

due position, the English laity, with occasional brilliant exceptions, have taken little interest in Church matters, and have been too ready to leave everything ecclesiastical to be managed by the clergy. In the meantime, for three centuries the Church of England has suffered great and almost irremediable

damage.

Seldom considered, seldom consulted, seldom trusted with power, seldom invested with authority, the English lay Churchman, as a rule, is ignorant, indifferent, or apathetic about Church questions. How few laymen know anything about Church work in their own diocese! How few care one jot for Convocation! How few could tell you, if their lives depended on it, who are the Proctors of their diocese! How few understand the meaning of the great doctrinal controversies by which their Church is almost rent asunder! How few exhibit as much personal interest or anxiety about them, as a Roman spectator would exhibit about the fight of a couple of gladiators in the arena of the Coliseum! How few could tell you anything more than this, "that there is some squabble among the parsons; and they don't pretend to understand it!"-This is a melancholy picture; but I fear it is a sadly correct one. And yet who can wonder? The English laity have never yet had their rightful

position in the management of the Church of England.

You may lay it down as an infallible rule, that the best way to make a man feel an interest in a business is to make him a "part of the concern." The rule applies to ecclesiastical corporations as well as to commercial ones. The Scotch Presbyterians, the English Nonconformists, the American Episcopalians, the Colonial Episcopalians, all realize the importance of this principle, and take care to carry it out. The Church of England alone has lost sight of this principle alto-The laity have never been properly employed, or trusted, or considered, or called forward, or consulted, or placed in position, or armed with authority, as they ought to have been. The consequence is that, as a body, they neither know, nor care, nor feel, nor understand, nor think, nor read, nor exercise their minds, nor trouble their heads much, about Church affairs. The system under which this state of things has grown up is a gigantic mistake. The sooner it is cut up by the roots and turned upside down the better. If we want to remove one grand cause of our Church's present weakness we must completely alter the position of the laity. On this point, if on no other, there is great need of Church Reform.

But what is the reform that is needed? Grant for a moment that we have at length discovered that our lay Churchmen are not in their rightful position.—What is the remedy for the evil? What is the change that is required? What ought to be

done?

The answers that some men make to these questions are so puerile, weak, and inadequate, that I am almost ashamed to

name them. They tell us coolly that the laity may become layagents and Scripture-readers—may even exhort and give little addresses—may teach Sunday schools and be parochial visitors—may manage reformatories and Houses of refuge—may attend Committees, and superintend Church finance! My reply is that all such suggestions are ridiculously below the mark, and show woful ignorance of the Church's need. I marvel that sensible men can have the face to make them. Oh, mighty condescension! Oh, wondrous liberality! We will let laymen do rough work which could not be done at all without them, and which they have no need to ask the clergy's leave to do! If this is all that people mean when they talk of enlisting "lay co-operation" I am sorry for them. Such doctoring will not heal the wounds of our Zion. Such reforms will not win back the lukewarm sympathies of our laity, and make them the right arm of the Church of England.

The reform I plead for in the position of our laity is something far deeper, higher, wider, broader, more thorough, and more complete. I plead for the general recognition of the mighty principle that nothing ought to be done in the Church without the laity, in things great or in things small. I plead that the laity ought to have a part, and voice, and hand, and vote, in everything that the Church says and does, except ordaining and ministering in the congregation. I plead that the voice of the Church of England ought to be not merely the voice of the Bishops and Presbyters, but the voice of the Laity as well, and that no Church action should ever be taken, and no expression of Church opinion ever put forth, in which the laity have not an equal share with the clergy. Such a reform would be a return to New Testament principles. Such a reform would increase a hundredfold the strength of the Church of England.

(1) In my opinion No English Convocation ought ever to be sanctioned without an equal representation of the laity. existing Convocations of Canterbury and York sometimes discuss measures of self-reform. They may spare themselves the trouble of incubation unless they are prepared to throw open their doors, and admit to their councils the laity. No mere clerical Parliament, however rich in Deans, Archdeacons, Canons, and parochial Clergy, will ever possess the country's confidence, or be regarded with much interest, or command much attention. The laity must have a voice and place in Convocation, if the laity are to care for Convocation's proceedings. Once let them in, and recognise their title to sit on equal terms with the clergy, and Convocation debates would soon be diligently studied, and become a different thing. A well-selected body of sensible lay Churchmen would never allow long speeches about the "reserved sacrament," or let union with decayed and unsound Churches be discussed, while Protestant Nonconformists were completely ignored.

- (2) In my opinion, No Diocese ought to be governed by a Bishop alone, without the aid of a Lay Privy Council. The advice of three or four wise independent laymen who knew the ins and outs of the district, and were familiar with public opinion, would be an incalculable gain to any Bishop. They would prevent his making many mistakes. They would encourage him to act boldly when there was need for decided action.-At present Bishops are at a terrible disadvantage. They are like men up in a balloon, and see things on the earth very indistinctly. They are obliged to glean information from chaplains, secretaries, archdeacons, and rural deans, and have often immense difficulty in discovering facts and truth. What a blessing it would be to them to have three or four independent lay councillors, who would tell them things as they really are! The Peterborough "cobwebs to catch Calvinists,"—the Ripon attempts, in poor Dr. Longley's days, to ostracize an unhappy curate for holding Evangelical views of baptism,—and above all the Gorham case, would probably never have been heard of, if in each diocese the Bishop had been continually advised by a council of sensible laymen.
- (3) In my opinion No parochial elergyman ought ever to attempt the management of his parish or congregation without constantly consulting the laity. If he does not like to have anything so stiff and formal-sounding as a "parochial council," let him at any rate often confer with his churchwardens and leading communicants about his work. Especially let him do nothing in the way of changing times and modes of worship, nothing in the matter of new ceremonials, new decorations, new gestures, new postures, without first taking counsel with his lay-people. The church is theirs, and not his; he is their servant, and they are not his: they have surely a right to be consulted. Who can tell the amount of offence that might be prevented if clergymen always acted in this way? No people, I believe, are more reasonable than lay Churchmen, if they are only approached and treated in a reasonable way. Above all, let every parochial Incumbent make a point of teaching every communicant that he is an integral part of the Church of England, and is bound to do all that he can for its welfare. On this point, I grieve to say, the Methodists and With them every new Dissenters beat Churchmen hollow. member is a new home missionary in their cause. Never will things go well with the Church of England until every individual member realizes that he has a duty to do to his Church, and keeps that duty continually in view.
- (4) In my opinion No appointment to a living or cure of souls ought ever to be made without allowing the laity a voice in the matter. This is a strong opinion, I know; but it is one which I have deliberately formed. Our present system is a total mistake,

and a grievous abuse. Clergymen are constantly thrust upon unwilling parishes and disgusted congregations, who are entirely unfit for their position. The parishioners are consequently driven away from church, and the Establishment suffers irreparable damage. It is high time to give up this system. Let every patron be required to send the name of the clergyman whom he wishes to nominate to a vacant living, to the churchwardens, one month before he presents the name to the Bishop. Let the name of the proposed new incumbent be publicly read out in church, and affixed to the church doors, on four Sundays consecutively, and let any one be invited to object if he can. Let the objector be obliged to satisfy the Bishop and his Council that there are good reasons, whether doctrinal or practical, for his objections, and let the Bishop and his Council have power, if satisfied, to refuse the patron's nominee. Of course such a safeguard as this might often be ineffectual. The parishioners may pay no more attention to a "si quis" about the appointment of a new parson than they do to a "si quis" about the squire's foxhunting son, who proposes to be ordained and to change a red coat for a black one. The objections to the nominee may often be frivolous or incapable of proof. But at any rate a principle would be established. The laity of a parish could no longer complain that they are perpetually handed over to new parsons without having the slightest voice in the transaction. One right the laity possess, I remind them, which I heartily wish they would exercise more frequently than they do. They may effectually prevent young men being ordained who are unfit for orders, by objecting when the "si quis" is read. Well would it be for the Church of England if the laity in this matter would always do their duty!

(5) In my opinion No system of ecclesiastical discipline ought ever to be sanctioned which does not give a principal place to the laity. I say a "principal place," and I say it purposely. Changes are said to be impending over our ecclesiastical Courts. We are promised new Courts of law in which remedies are to be cheap. expeditious, and accessible to all. I earnestly trust that these changes may not dangle before our eyes for years, and then be dropped altogether. I hope the day may come when every unsound or immoral bishop, priest, or deacon shall be amenable to ecclesiastical courts at the instance of any three trustworthy laymen. But the main point I contend for is that in any event laymen alone should be the judges of our ecclesiastical courts, and bishops and clergy should only be summoned as assessors. With all my heart I protest against trying ecclesiastical suits before clerical judges. The very last thing that we clergy possess is a judicial mind. We are constantly saying our say in our pulpits without being contradicted, and insensibly we become very incapable of seeing both sides of a question. From exclusively clerical tribunals may the Church of England ever be

delivered! If unfortunate clerical transgressors are prosecuted, may they ever fall into the hands of lay judges, and not into the hands of bishops and clergy! Personally and individually they may be excellent men. But in the nature of things they are not fit to be judges. Let that work be handed over to the laity, with the one provision that in difficult doctrinal cases they may call in the help of expert theological assessors.

Such are the reforms I suggest in the position of lay Churchmen. They are no doubt very wide, very sweeping, and very thorough. But I have yet to learn that they are not most desirable in the abstract, and imperatively required by the times. They will bring down on me a host of objectors. For this I am

quite prepared.

(a) "Sacrilegious reform!" some will cry. They think it downright wicked to let the laity have anything to do with spiritual matters. They wish them to be nothing but Gibeonites, hewers of wood and drawers of water for the clergy. They babble away about Dathan and Abiram, and Uzzah putting his hand to the ark, and Uzziah taking on himself to burn incense.*

"We have shown, we trust, that we are far from insensible to the dangers that might possibly arise from the admission of the laity to a larger degree of authority and influence than they now enjoy in the Anglican communion as known within these isles. Let us now glance for a moment at the strength of the case on behalf

of the claims being urged by the laity.

^{*}To persons of this turn of mind I commend the following extract from a leading article in the *Guardian* newspaper of January 5, 1870. From such a quarter, testimony to the importance of the "Position of Laity" is doubly valuable:—

[&]quot;Under the patriarchal system, the regale and pontificale were united. The head of the family was at once king and priest; and the idea that some sacrifices could only be offered by a king was so widely spread that Athens, after becoming a democracy, retained for this end a King-Archon, and Rome in like manner a Rex sacrificulus. This union is to some extent still preserved in Thibet, in China, and in most countries under Mahometan rule. In Palestine we know that the two authorities were dissevered; the royalty ultimately falling to Judah and the priesthood to Levi. Subsequently we read of Saul, Uzzah, and Uzziah being punished for usurpation of offices not intrusted to their care. Yet when we reflect on the great pains bestowed by David in the matter of ritual, on the deposition of Abiathar by Solomon, on the action of pious monarchs such as Josiah and Hezekiah, and on the position of Zerubbabel and his descendants after the captivity, it must surely be acknowledged that the lay influence under the Mosaic dispensation was immense. One of the famous Jesuit commentators (either à Lapide or Maldonatus) does not hesitate to admit that in the Jewish polity the State was superior to the Clurch. In the time of our Lord at least one-third of the Sanhedrim consisted of laymen.

[&]quot;When we turn to the infant Church Catholic, almost the earliest step taken by the community is one involving the action of the laity. The seven Deacons were chosen by the whole multitude. And if various readings cause some difficulty respecting the Council of Jerusalem, yet the confirmation of its decision by the whole Church is a recorded fact. Evidence of the continuation of a line of thought and action consistent with these commencements is supplied by Dr. Moberly from the works of great and saintly doctors, a Cyprian and a Chrysostom, and from the Acta of early Councils held at Carthage, at Eliberis, at Toledo, and among our own Anglo-Saxonances tors. At the Councils of Pisa and of Constance, a prominent place was assigned to Canonists and other doctors of law who were simple laymen. Moreover, the great Universities of Europe, though lay corporations, having received from the Church as well as from the State commissions to teach theology, were constantly appealed to for opinions both on questions relating to the faith and on cases of conscience. The reference concerning the lawfulness of Henry VIII.'s

Well! I reply, look at the Irish Church, and learn wisdom. If Disestablishment comes, you will be obliged to cast yourselves on the aid of the laity, whether you like it or not. Even if it does not come, you will never be really strong, unless you place the laity in their rightful position. As to the vague talk about sacrilege, it is all nonsense. Touch the idea with the Ithuriel spear of Scripture, and it will vanish away.

(b) But "it is a dangerous reform," some men will cry. "The laity will take the reins into their hands, and lord it over the consciences of the clergy." Such fears are simply ridiculous. There is far more real danger in letting the laity sit idle, and giving them no active interest in the Church's affairs. I have a better opinion of the laity than these alarmists have. The new ecclesiastical machinery may work awkwardly at first, like a new steam-engine, when its joints are stiff, and its bearings hot. The laity may kick over the traces at first a little, and not understand what they have to do. But give them time, give them time. Show them that you trust them, and make them see what is wanted, and I have no doubt the laity would soon settle

down in their place, and work with a will.

(c) "But it is a useless reform," some men will finally cry. "The laity are unfit to advise Bishops, or sit in Convocation, or take part in Ruri-Decanal Synods, or give an opinion about the fitness of Incumbents." I do not believe it for one moment. The lay members of our Church may not be critics of Greek or Hebrew, or deep theologians, compared to many of the clergy. But many of them have quite as much grace, and quite as much knowledge of the English Bible. Above all, they have, as a rule, much more common sense than the clergy. No man can be ignorant of that who knows how our best laymen conduct themselves on the committees of our great religious Societies. The observation of Lord Clarendon about the clerical body is alas! only too true. After long experience, he declared his conviction that "clergymen understand the least, and take the worst measure of human affairs of all mankind that can write or read."

marriage to these famous bodies is the best known instance in our history, but it is

marriage to these famous bodies is the best known instance in our history, but it is by no means a solitary one. In the fourteenth century such judgments, especially those proceeding from the University of Paris, had been very numerous; and so much weight was attached to them that they almost supplied the place (says Palmer) of the judgments of Provincial Synods.

"Nor have the laity achieved merely small things in the way of theology. It is true, as might have been expected, that the formation of dogma, necessitated by heresy, has been for the most part the work of Bishops and Presbyters, an Athanasius, a Leo, an Augustine. But not only have masterly apologies for the faith and works of Christian literature proceeded in great numbers from laic pens but laymen have also at certain times and places shown themselves superior in faith and works of Christian literature proceeded in great numbers from laic pens but laymen have also, at certain times and places, shown themselves superior in their zeal for purity of doctrine to that portion of the Church which, as a rule, constitutes the Ecclesia docens. A notable example occurs in the history of Arianism. Certain Bishops of semi-Arian tendencies found it impossible to infuse into the laity of their flocks the heretical poison which they themselves had imbibed. It was a layman, too, who first called attention to the heresy of Nestorius. In our own time, the lay members of ecclesiatical Conventions in the United States have not unfrequently exhibited a more moderate and conservative United States have not unfrequently exhibited a more moderate and conservative tone than their clerical brethren."

I fear, if he lived in the present day, he would not give us, as a body, a much better character. Nothing, I firmly believe, would be such an advantage to the Church as to leaven all its action with a judicious mixture of the lay element. The true cause of half the Church's mistakes in these latter days is the absence of the laity from their rightful place.

I must leave my subject here. Two points alone I have purposely left untouched. I have not room to enter into them fully, and I shall therefore dismiss them with a very few words.

I have said nothing about the sale of Livings. I hold that it deserves unmitigated condemnation. A system by which a cure of souls can be sold like a flock of sheep or a drove of pigs, is simply a disgrace to the Church which tolerates it, and to the country in which it takes place. It ought to be clean swept away. The heaviest penalty ought to be imposed on every one who has anything to do with it, either directly or indirectly, either as principal or agent. Let all alike, buyers, sellers, vendors, purchasers, clergymen, patron, and lawyer, be severely punished if detected. The thing is an offence in God's sight, and

a blot on the character of the Church of England.

I have said nothing about Diocesan Synods and Conferences. So long as our dioceses are as large as they are, they are open to grave objections. If collective, and including all the clergy of a diocese, and an equal number of laity, they become such enormous assemblies that nothing can be done. If elective, and formed by representatives from each Rural Deanery, they may kindle a party spirit throughout every diocese, and light fires that can never be quenched. To talk of them as a panacea for all the evils of the day is simply ridiculous. The moment Diocesan Synods and Conferences begin to do much more than talk, they are in imminent danger of causing schisms and divisions between diocese and diocese all over the land. To expect any great result from them, until there is a properly constructed synodical body for the whole Church, is foolish and absurd. After Disestablishment a system of diocesan synods would be necessary and useful. Before Disestablishment, and especially while our dioceses are undivided, they can do little.

I lay down my pen with a deep feeling that I have only touched the surface of my subject. In the whole field of "Church Reform" I know no point of such real importance as that which I have tried to handle in this paper. If the lay members of the Church of England would only open their eyes, understand their rightful position, and do their duty, there is no saying what good might be done to our Zion. So long as the laity leave everything to the clergy, I have little hope for the Establishment. Once let the laity see, and assert their position,

and by God's blessing, it might be "life from the dead."



"The Chancels shall remain as they have done in times past."

BY

J. T. TOMLINSON.



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"The Chancels shall remain as they have done in times past."



HESE familiar words first entered the Prayer Book in 1552, near the close of the reign of Edward VI., when nearly all the fittings and furniture of the chancels had been changed from what they had been

"in times past." The altars, images, crucifixes, had all been swept away, and instead of them texts of Scripture ("as a stay to their heresies," as Bonner* complained) were painted on the chancel walls. Nobody dreamed at that time of perpetuating the old mediæval fittings and furniture. Yet the chancels themselves were to "remain," and an order was newly inserted into the Prayer Book to ensure their remaining. An explanation of all this may be found in the history of the period.

But first of all let us observe that the wording was not quite the same then as now. The rubric of 1552 ran thus:—

The Morning and Evening Prayer shall be used in such place of the Church, Chapel, or Chancel, and the Minister shall so turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place, and the chancels shall remain, as they have done in times past.

Here it will be noticed that the bit about "chancels" was a mere dependent clause occurring in a general direction as to

^{*} Cardwell, Doc. Ann. No. xxxiv.

"The order where Morning and Evening Prayer shall be used and said." Accordingly the rubric was printed with that heading, not on a separate page as now, but as a prelude to "The order for Morning Prayer." There was no reference then to "the accustomed place," as in our present rubric; and for the very obvious reason that "the accustomed place" of pre-reformation times would not have enabled the people to "best hear."

While the Second Prayer Book of Edward VI. was "in consultation" a powerful party, headed by Bucer and Bishop Hooper, advocated the abolition of chancels altogether. Bucer went so far as to call it "antichristian" to say service in the choir.*

Bishop Hooper, preaching at Court, on March 5th, 1550,† urged: "This I would wish, that the magistrates should put both the preacher, minister, and the people in one place, and shut up the partition called the chancel, that separateth the congregation of Christ one from the other." The avarice of the courtiers who stripped lead from the roofs, and quarried the walls for building materials, under a pretended zeal for "Reformation," added urgency to this question in 1552; yet Cranmer and his colleagues not only resisted the powerful pressure brought to bear upon them, but inserted a fresh rubric that the chancels should "REMAIN, as they have done in times past." "Done" what? Why, "remained." Neither in 1552 nor in 1559 was it deemed desirable to retain the furniture of the mediæval chancels: on the contrary, the fixed altars were supplanted by movable tables; the crucifix, with its attendant lights and images, was banished; and the Ten Commandments were put up on the east wall of the "church or chancel" over the holy table; the piscinæ, &c., were rendered useless. Thus though the chancels "remained," their furniture was radically changed, and that, too, under the authority and inspection of the Ordinaries and Royal visitorst at the very date of the first issue of the rubric under consideration. The comma which then followed the word "remain" made its meaning perfectly clear and obvious, and

praesentes." (Scripta Anglicana, ed. 1577, p. 457.)
† This was the day after Bp. Heath had been committed to the Fleet for refusing assent to the new Ordinal of 1550, immediately after which the revision of the Prayer Book was taken in hand. (Dasent's Acts of the Privy Council, II.-379,

Hooper's Works, I.-492.)

The vouchers for these statements will be found detailed in "The Crucifix at St. Paul's," and "Queen Elizabeth's Crucifix." Price One Penny each. (J. F. Shaw & Co.)

^{* &}quot;Ut enim chorus sit tam procul sejunctus a reliquo templo, et in eo tantum sacra represententur, quae tamen ad omnem pertinent populum, elerumque, hoc Antichristianum est... Ex formis antiquissimorum templorum atque scriptis S. Patrum satis cognoscitur, fuisse stationem cleri apud veteres in mediis templis, quae fere rotunda erant; ex eoque loco sic sacra divina populis esse exhibita ut exaudiri plane possent quae recitabantur, et intelligi ab omnibus, qui essent praesentes." (Scripta Anglicana, ed. 1577, p. 457.)

the blunders which have ensued upon its accidental omission are

an instructive illustration of the value of "tradition."

The so-called "Ritualists," who affect a superior knowledge of the Prayer Book, quote the rubric as though the emphatic word were "as," and as though the "Ultra-Protestant" Second Prayer Book of 1552 (which they declare to have been spoiled by the predominating influence of Martin Bucer and "foreign" reformers), had deliberately enacted for the first time that no change should be made in the paraphernalia and housings which constituted the distinctive "properties" used on the parochial stage for the "display of the Romish Mass!" "See!' they say, 'the chancels shall remain as they have done in times past."

True, the decision arrived at in 1552 by Cranmer and his colleagues was "The chancels shall remain." The use which they made of the chancel was to furnish a smaller meeting place into which the communicants might "draw near" so as to have hearty vocal congregational worship, notwithstanding their diminished numbers after the withdrawal of non-communicants. For this purpose, seats for the communicants were placed by the churchwardens within the chancel; and non-communicants were shut out* by screens and curtains so long as the Popish practice of "hearing Mass" lingered in the memories of the older generation.

The first step in Reform had been to abolish all side altars and all "low masses," and for this purpose the service was at first confined to "the chancel" and to the "high altar" within the

chancel.

So early as September 22nd, 1547, the Dean and Chapter of Canterbury were enjoined "that henceforth all masses by note shall be sung within the choir at such times as heretofore they have been used to be sung in other places of the church."† Within a fortnight after the First Prayer Book came into use, the Privy Council directed an order to Bp. Bonner to suppress all celebrations "used in private chapels, and other remote places, and not in the chancel, contrary to the king's majesty's proceedings," and that "the holy blessed communion, according to the Act of Parliament, be ministered at the high altar of the church, and in no other places of the same"; even private communions being "executed at the Chancel."‡

According to the First Prayer Book each person present at the Communion time, was to go up into the Chancel and there drop his individual "oblation" into the poor men's box, which by the

Cardwell, Doc. Ann., No. xvi.

^{*} For detailed proof see Tract 87 on "Hearing Mass." † Gasquet's Ed. VI. and the Book of C. P., p. 56.

Royal Injunction of 1547, had been placed "near unto the High Altar." * The Rubric of 1549 directed.

"Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the ministers and clerks."

At that time the choir screen was a high erection with lofty doors, and in cathedrals often consisted of a stone wall which effectually screened the communicants from observation.

Ridley in his first visitation of the diocese of London, in May,

1550, directed the churchwardens-

"To erect and set up the Lord's board after the form of an honest table decently covered in such place of the *quire* or *chancel* as shall be thought most meet by their discretion and agreement, so that the ministers with the communicants may have their places separated from the rest of the people, and to take down all other by-altars or tables."†

In the same Visitation he asked "whether any tarrieth in the quire after the offertory, other than those that do communicate except clerks and ministers?";

The Greyfriars' Chronicle (p. 69) tells us—

'Item, the XXIV. day of the same month after, was the grates beside the high altar at Powle's closed up, that the people should not look in at the time of the Communion time, and the vail hanged up. And the XXVIII. day after was Easter even, and then was the Table removed, and set beneath at the vail north and south."

Wriothesley's Chronicle also mentions (p. 47) how Ridley, in March, 1551—

"After the creed, caused the vaile to be drawen that no person should see but those that receaved, and he closed the iron gates of the quire on the north and south side that non might remain in the quire."

Thus we learn that the object aimed at in directing the chancels to "remain" was to put a stop to solitary celebrations, and to exclude non-communicant attendants from "hearing mass."

In the reign of Elizabeth, Parliament re-enacted the rubric of Edward's second book as printed above. Unluckily, however, no manuscript or printed copy of the second Book of Edward was attached to the statute-roll of Elizabeth (as erroneously stated by Sir R. Phillimore, and by Bp. Forbes), and not one of the many printed books issued during the reign of Elizabeth (not even those of her first year) corresponded to the terms or answered the requirements of the statute. Indeed, no two issues of Elizabethan Prayer Books even agreed with one another!

With her lofty notions of the prerogative of the "Supreme Governour" of the Church, Elizabeth took upon herself to alter the text enacted by Parliament, and among other illegal changes she substituted the following version:—

Statutory rubric of 1559.

The morning and Evening Prayer shall be used in such places of the Church, Chappel, or Chancel, and the Minister shall so turn him as the people may best hear. And if there be any controversic therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place, and the Chancels shall remain, as they have done in times past.

Elizabeth's fraud-rubric.

The morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel,

except it shall be otherwise determined by the Ordinary of the Place:

and the Chancels shall remain, as they have done in times past.

We can but conjecture as to the motives which led to this tampering with the text of the Prayer Book. The Queen, doubtless, desired to make the inevitable changes as little startling to the bulk of the nation as possible, and as power was reserved to the Ordinary to set aside her direction in this respect, the policy may have been as wise as it certainly was unscrupulous. The omission of all reference to the Ordinary's "deputy," doubtless, originated in a desire to restrict all discretionary power to a few well-known individuals selected by, and responsible to, the (then) executive government; while the slight change of punctuation (by substituting a colon for a comma) tended to give an independent importance to the concluding words, although the retention of the comma after "remain" still preserved the original sense.*

During Elizabeth's reign, the chancels continued to be used for the special accommodation of the communicants. Thus in 1565 the Chapter of Canterbury certified to Archbishop Parker that "None are suffered to tarry within the chancel but the communicants."† In 1591 the Archdeacon of Essex ordered a certain William Peacock to make public amends "when the whole company of communicants be gathered together in the quire, and before the Communion be administered."‡ In 1627 the Churchwardens of Thoydon Garnon were presented in the Archdeacon's Court for having "their chancel unseated." \$ Specialseats for communicants are mentioned in contrast with the

^{*} I have shown elsewhere that not one of the Elizabethan prelates recognised Elizabeth's fraud rubrics. They constantly quote the *ipsissima verba* of the suppressed but nevertheless legal and binding rubric of Edward's Second Prayer Book, which had been enacted by the 3rd section of 1 Eliz., c. 2. See The Historical Grounds of the Lambeth Judgment examined, fifth edition, p. 22.

[†] Strype's Parker, i.-365. ‡ Hale's Precedents, Criminal Cases, p. 206. § Hale's Precedents, Church Rates, p. 55.

"common seats" by Archdeacon King, 1599, and later by Archdeacons Davenant, White, Sharp, and by Bishops Thornborough, Bridges, Montagu, Juxon, and Cosin.* These seats still remain at Wimborne Minster, in Dorsetshire. In the Ridsdale case, the Dean of the Arches (Lord Penzance) held that the rubric as to the communicants being "conveniently placed" related to "a part of the church near the Lord's Table," and he adopted those words from a Judgment given in the Metropolitical Court of the Archbishop of Armagh, in 1852.

A clear proof that the Ritualistic gloss on this rubric had not been so much as imagined, is the fact that the Puritans never adduce it as one of their grievances. For example, in 1606 was published the Survey of the Book of Common Prayer,† where the objection raised was merely "whether this maintaining of chancels be not scandalous to many?" At the Hampton Court Conference no allusion was made to this rubric; and at the Savoy the complaint was merely as to the interpolation into the printed books of "the accustomed place" without any legal authority. The objectors said :-

"We desire that the words of the first rubric may be expressed as in the book established by authority of Parliament, 5 & 6 Ed. VI. thus:--" The Morning and Evening Prayer shall be used in such place of the church, chapel, or chancel, and the Minister shall so turn him, as the people may best hear, and if there be any controversy therein, the matter shall be referred to the Ordinary.'

Not one word as to the chancels remaining "As" they had done. The bishops were in no mood to make concessions, but rejoined haughtily enough, "We think it fit that the rubric stand as it is, and all be left to the discretion of the ordinary," i.e. to them-Accordingly no further attention seems to have been bestowed on this point during the revision, since no amendment of this particular rubric was proposed either in Committee or in Convocation.

But, so far as we can trace the opinions of the Rulers of the Church, the Ritualistic interpretation of the rubric had not as yet

dawned upon the mind of anybody.

Queen Elizabeth in 1561 had issued an Order "for the comely keeping . . . especially of the upper part called the chancels." || This "further Order" was enforced by Archbishop Parker,

who asks "whether the rood-loft be pulled down according to the order prescribed, and the partition between the church and chancel be kept." Similar inquiries are made by Archbishop

^{*} Appendix to Second Report of Ritual Commission, pp. 434-602.

[|] British Museum, 3406, b. 37, pp. 40, 72. | Cardwell, Conf., pp. 314, 351. | Parker, Hist. Revis., p. 128. | Cardwell, Doc. Ann., No. lv. It is printed in full in Miller's Eccl. Law.

Grindal, Bishops Aylmer, Sandys, and other Elizabethan ordi-

naries.*

And this very Order of Elizabeth was referred to in a side-note by Juxon, in 1640, as explaining the rubric, when he asked, "Do the chancels remain as they have done in times past, that is to say, in the convenient situation of the seats, and in the ascent or steps unto the place appointed anciently for the standing of the holy table?" These articles of Juxon's were formally adopted by the Convocation of 1640 in their 9th canon; and his inquiry (including the reference to Elizabeth's Order of 1561) is repeated verbatim in 1662 by Archdeacon Pory, the author of the Prayer for the High Court of Parliament.

Now, as Juxon was Archbishop of Canterbury, and Pory a leading reviser of the Prayer Book in 1661, we have authoritative contemporary proof of the meaning of the "chancels remaining."

In Archdeacon Hale's Precedents relating to Church Rates, we have under date a judicial interpretation of "the chancels remaining," on July 30th, 1561, when an order was made by the Consistory Court of St. Albans upon the churchwardens of Busshey, "that before the first day of September next the rood loft be taken down, and that the stalls in the quire, the communion table and the burdes of the churchyard be made and emended."

Bp. Wren, the chairman of the Revision Committee of 1661, in his Notes published by Bp. Jacobson, says of the rubric in

question :--

"Set down when this Order was made. But who can tell now which place, when this Order was made, was the accustomed place? Also, who knows how the chancels were in those times past, so many having been demolished, and many disused? But what is now fit to be ordered therein, and to preserve those that are still in use, it would be set down in express words, without those uncertainties which breed nothing but debate and scorn."

He then comments on the Ornaments Rubric (p. 55) and, on the fourth rubric before the Communion which specifies the place of the table "at the communion time," he remarks (p. 74):

"Many churches have now no chancels. And in the most that have, though the desk for reading the prayers doth stand in the body of the Church, yet they use to go into the Chancel to receive the Communion. Let it therefore be expressly here set down what is intended, still keeping the use of the chancels, where it may well be done."

In his answer to the articles of impeachment, Wren said‡ of this rubric the chancels shall remain, "meaning thereby (as the Defendant supposeth) that the chancels should not be

† Rit. Rep. App., pp. 589-3, 625-3. † Parentalia, p. 74.

^{*} Rit. Rep. App., pp. 403-5, 417-38, 407-4, 418-4, 425-31, &c., &c.

demolished or defaced, but should be preserved for the use of the parish."

Bp. Cosin, also a prominent reviser, has a similar note:

"And the chancels shall remain as they have done in times past. That is, distinguished from the body of the church by a frame of open-work, and furnished with rows of chairs or stools on either side; and if there were formerly any steps up to the place where the altar or table stood, that they should be suffered to continue so still, and not be taken down and laid level with the ground, as lately they have been by violence and disorder contrary to law and custom."*

But when, at a later time, Cosin came to embody the "considerations" which he thought needed attention at the forth-

coming revision, he passed over this rubric in silence.†

From such comments it is clear that the idea of "retaining" the mediæval fittings and furniture which had long disappeared from the chancels had not occurred to anyone. Neither in Committee, nor in Convocation was any amendment of the Elizabethan printed "rubric" proposed. But, from inadvertence, the (statutory) comma after the word "remain" was overlooked, owing to its having been dropped by the printers out of that folio copy of 1636 which was employed in Convocation for the purposes of the revision. The punctuation was taken over from this printed copy, save in one curious particular. In the MS. "annexed" to the Act of Uniformity, a full stop has been substituted for the printed colon of 1636, and the word "And" was made to commence with a capital letter so as to form, for the first time, an independent sentence. Hence, it might be argued by some intrepid Ritualist that in 1661 the emphasis was intentionally transferred to the word "as," and no longer rested as heretofore upon the word "remain." If so, we arrive at this grotesque result that the condition of the chancels during the twenty years of the Great Rebellion, which Wren and Cosin so manifestly deplored, was enacted in 1662 as the statutory model for future imitation! Credat Judaus.

The existing law as to chancels was laid down by Sir John Nichol in *Rich* v. *Bushnell* ‡ as follows:—"Though the freehold of the chancel may be in the rector, lay or spiritual, as by a sort of legal fiction, the freehold of the church is in the incumbent; and though the burden of repairing the chancel may rest on such rector, yet the *use* of it belongs to the parishioners for the decent and convenient celebration of the holy communion and the solemnization of marriage." This doctrine was adopted by C. J.

Cockburn, in Griffin v. Dighton, & confirmed on appeal.

^{*} Works, V.-228. ‡ 4 Haggard, 164.

[†] *Ibid.*, p. 507. § 33 L. J., Q.B., 181.

In 1731 was republished John Johnson's Clergyman's Vade Mecum, which went through many editions and was long the standard work of parson's law, in which it is observed (I.-179): "Generally there are in every chancel pews fastened to the freehold for the use of the people when they communicate." It is to these pews or benches that reference was intended by the rubric introduced in 1661, that the communicants should be "conveniently placed" during the interval after the close of the antecommunion service, and before the commencement of what used to be called "the second service." Where a chancel is sufficiently spacious to accommodate all the intending communicants this, no doubt, is the most rubrical way of providing for the administration. But when, as at Easter or other "great feasts of receivings,"* the numbers are too large to be accommodated in the chancel, the rubric provides for the bringing down of the table, so that (to use the words of the 82nd canon) "the communicants may more conveniently and in more number communicate with the said minister." The moving of the table was not only contemplated by the rubrics, but by the Injunctions of Elizabeth (of even date with her Prayer Book, in 1559) the "Interpretations" of the bishops in 1561, the Royal Advertisements of 1566. and the Canons of 1604. As the Privy Council stated in Liddell v. Westerton.

"The communion of the Lord's Supper was to be held at a table as distinguished from an altar, a table in the ordinary meaning of that term; that as by the rubric the bread used was to be 'the ordinary bread eaten at table with other meats,' so the table was to be of the character of those employed on such occasions; that it was not only to be movable, but was from time to time to be moved." †

Two other points may be noticed. There is no ground for saying that the chancel is for the use of singers, any more than is the organ gallery; singers have no legal right to be seated except at the discretion of the churchwardens. And the requirements of all the rubrics would be completely fulfilled even though no single communicant approached the rails. Rails did not exist in pre-reformation times, being an invention of Abp. Laud's. Yet even Laud consented to waive his preference for kneeling at the rails, if the communicants would but kneel in the

^{* &}quot;That the table be removed out of the choir into the body of the church, before the chancel door; where either the choir seemeth to be too little, or at great feasts of receivings. And at the end of the communion to be set up again, according to the Injunctions." (Interpretations and further considerations of the Injunctions drafted by the bishops in 1561. Of this draft two copies exist, one at C. C. C. Cambridge, the other in the Petyt MSS. in the Inner Temple Library. They are printed by Cardwell and Strype, but do not appear to have ever been completed or published. Lord Selborne thinks they were "suggestions for future legislation," and they probably served as a basis for the Royal Advertisements of 1566.)

† Brooke, p. 71.

chancel.* And Bp. Montagu, a still "higher" churchman than Laud, published in a synod held on October 8th, 1639, at Ipswich, the following direction:—"That the communicants being entered, should be disposed of orderly in their several ranks, leaving sufficient room for the priest or minister to go between them; by whom they were to be communicated one rank after another, till they had all of them received."

May not this direction furnish the best interpretation of the words "in order" which appeared for the first time in the rubric

of 1661, relating to the delivery of the communion?

A custom referred to by several Ordinaries in their Visitation articles (ex. gr., Juxon, Bostock, White, and ‡Pory) was that the first rank of communicants "drew near" to the table at the at the words "draw near" in the Exhortation, addressed exclusively to "them that come to receive." This custom still lingers in many churches, and when combined with the other plan of arranging "the communicants' seats" so that the officiating clergy may pass noiselessly from rank to rank, § it enables the whole congregation to take part audibly in such portions of the service as belong to the people, such as the general confession, the Lord's prayer, and the Gloria in excelsis. Those who kneel at the rails need not quit their position, but will serve as leaders to the rest in making the prescribed responses, and in this way, without any change of position on the part of any save the officiants, a much more congregational rendering of the service is attained. The duty of "conveniently placing" the communicants belongs, of course, to the churchwardens; for the words "having placed themselves" were expressly altered | to avoid any individual eccentricities or possible confusion. On these lines the whole of the rubrics receive a consistent interpretation, which is conducive to the seemly and orderly administration of the "Supper of the Lord and the Holy Communion."

† Heylin's Cyprianus Anglicus, p. 366. The Order itself is in the Lambeth MSS., No. 643, p. 631. Mr. Perry misquotes it as authorising "standing"!

|| See the erasure in MS. Annexed Prayer Book, p. 240.

^{*} Perry's History of the Church of England, I.-513, n.

[‡] Appendix to Second Report of Rit. Com., pp. 593-629.

^{§ &}quot;Sweet awful hour! the only sound One gentle footstep gliding round, Offering by turns on Jesus' part The cross to every hand and heart.



BY THE RIGHT REV.

JOHN CHARLES RYLE, D.D.,

LORD BISHOP OF LIVERPOOL,

0-120cm

1. HAT is baptism?

It is a holy ordinauce or sacrament appointed by Christ, for the continual admission of new members into His Church. Every Christian

begins his Church membership by being solemnly baptized with water in the name of the Father, the Son, and the Holy Ghost. Baptism, also, is a sign of regeneration or new birth, and has a most wholesome effect, as the Twenty-fifth Article says, in those who receive it worthily. Moreover, St. Paul says, "As many of you as have been baptized into Christ have put on Christ." (Gal. iii. 27.)

2. Do all baptized persons receive inward spiritual benefit from the outward ordinance of baptism with water?

Most certainly not, to all appearance. Myriads are outwardly baptized every year, who, from the font to the coffin, and from their births to their deaths, never give the slightest evidence that they have grace in their hearts, or have received any inward spiritual benefit at their baptism. They live and die apparently without knowledge, faith, repentance, obedience to God, or meetness for heaven. In fact, notwithstanding their baptism, they exhibit no more Christianity in their lives and characters than many heathens.

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Judas Iscariot, Simon Magus, Ananias and Sapphira, and others mentioned in Scripture, were baptized but certainly not regenerate.

3. What is regeneration?

It is that complete change of heart and character which the Holy Spirit works in a person when he becomes a real Christian. The Church Catechism calls it "a death unto sin, and a new birth unto righteousness." It is the same thing as being "born again," or "born of God," or "born of the Spirit." "Except a man be born again" means "except a man be regenerate." "If any man be in Christ, he is a new creature;" that is, he is "born again, or regenerate." (John iii. 3; 2 Cor. v. 17.)

4. What are the marks and evidences of regeneration?

They are laid down for us so clearly and plainly in the First Epistle of St. John, that he who runs may read them. It is written there, "Whosoever is born of God doth not commit sin," "Whosoever believeth that Jesus is the Christ is born of God,"—"Every one that doeth righteousness is born of Him,"—"Every one that loveth is born of God,"—"Whatsoever is born of God overcometh the world,"—"He that is begotten of God keepeth himself." (1 John iii. 9; 1 John v. 1; 1 John ii. 29; 1 John iv. 7; 1 John v. 4; 1 John v. 18.) If plain English words have any meaning, these texts mean that he who has these marks is "born again" or "regenerate," and he who has them not is not regenerate.

5. Have all regenerate persons these marks of regeneration in the same degree of depth, strength, clearness, and distinctness?

Most certainly not. There is a wide difference between the highest and lowest measure of grace possessed by those who are "born again." There are real and true Christians who are only "babes" in spiritual attainments, and there are others who are "strong," and vigorous, and able to do great things for Christ. (1 John ii. 12-14.) The Scripture speaks of little faith and great faith, of little strength and great strength. One thing only is certain,—every regenerate person has more or less the marks of regeneration, and he who has none of them is not born again. (Matt. xiv. 31, xv. 28; Rev. iii. 8; Rom. xv. 1.)

6. But are not all baptized persons regenerate, and does not regeneration always accompany baptism?

Certainly not. Myriads of baptized persons have not a single scriptural mark of regeneration about them, and never had in their lives. They know nothing whatever of "a death unto sin and a new birth unto righteousness." On the contrary, they too often live in sin, and are enemies of all righteousness. To say that such persons are "regenerate" on account of their

baptism, is to say that which seems flatly contrary to the First Epistle of St. John. The Church Catechism says that baptism contains two parts,—the outward and visible sign, and the inward and spiritual grace. But the Catechism nowhere says that the sign and the grace always go together.

7. But does not the Baptismal Service of the Church Prayer Book say of every baptized child, "this child is regenerate," and does it not tell us to thank God that it hath "pleased Him to regenerate the infant?" What can this mean? How can it be explained?

The Baptismal Service uses these expressions in the charitable supposition that those who use the service, and bring their children to be baptized, are really what they profess to be. As Bishop Carleton says, "All this is the charity of the Church; and what more can you make of it?"—As Bishop Downame says, "We are to distinguish between the judgment of charity and the judgment of certainty."

8. But is this explanation of the language of the Baptismal Service honest, natural, and just? Is it the real meaning which ought to be put on the words?

It is the only meaning which is consistent with the whole spirit of the Prayer Book. From first to last the Prayer Book charitably assumes that all who use it are real, thorough Christians. This is the only sense in which the Burial Service can be interpreted, or the Service for Adult Baptism, or for the Churching of Women. This is the only sense in which we can teach children the Church Catechism. We bid them say, "The Holy Ghost sanctifieth me and all the elect people of God." Yet no man in his senses would say that all children who say the Catechism are really "sanctified" or really "elect," because they use these words. On the contrary, large numbers of children never show the slightest evidence of sanctification or election.

9. But ought we not to believe that all who use Christ's ordinances receive a blessing as a matter of course?

Certainly not. The benefit of Christ's ordinances depends entirely on the spirit and manner in which they are used. The Scripture expressly says that a man may receive the Lord's Supper "unworthily," and eat and drink "to his own condemnation." The Articles of the Church of England declare that in such only as receive sacraments "rightly, worthily, and with faith," they have a wholesome effect and operation. The famous Hooker teaches that "all receive not the grace of God which receive the sacraments of His grace." To maintain that every

child who is baptized with water is at once regenerated and born again, appears to turn the sacrament of baptism into a mere form, and to contradict both Scripture and Articles.

10. But do not all infants receive baptism worthily, since they offer no obstacle to the grace of baptism? and are they not consequently all regenerated, as a matter of course, the moment they are baptized?

Certainly not. No infant is of itself worthy to receive grace, because, as the Catechism says, it is "born in sin and a child of wrath." It can only be received into the Church and baptized on the faith and profession of its parents or sponsors. No true missionary thinks of baptizing heathen children without friends or sponsors. The Church Catechism asks the question, "Why are Infants baptized?" But it does not give as an answer, "Because they offer no obstacle to grace,"—but "because they promise repentance and faith by their sureties." Let us always remember that an infant has no title to baptism but the profession of its sureties. Surely when these sureties know nothing of repentance or faith, or of what they are promising, common sense points out that the infant is not likely to get much inward benefit from the sacrament. In plain words, if parents or sponsors bring an infant to baptism in utter ignorance, without faith or prayer or knowledge, it is monstrous to suppose that this infant must, nevertheless, receive regeneration. At this rate it would matter nothing in what way sacraments are used, whether with ignorance or with knowledge, and it would signify nothing whether those who use them were godly or ungodly. The children of believing and of unbelieving parents would receive precisely the same benefit from baptism. Such a conclusion seems unreasonable and absurd.

11. But does not St. Paul say in his Epistles that Christians are "buried with Christ in baptism;" and that baptized persons have "put on Christ"? (Gal. iii. 27; Col. ii. 12.)

No doubt St. Paul says so. But the persons of whom he said this, in all human probability, were not baptized in infancy, but when they were grown up, and in days too when faith and baptism were so closely connected that the moment a man believed he confessed his faith publicly by baptism. But there is not a single passage in the New Testament which describes at length the effect of baptism on an infant, nor a single text which says that all *infants* are born again, or regenerated, or buried with Christ in baptism. As Canon Mozley says, "Scripture nowhere asserts, either explicitly or implicitly, the regeneration of infants in baptism." (Mozley's Baptismal Controversy, p. 34.) Beside this, we are expressly told that Simon the sorcerer, after his baptism, had "no part" in Christ, and his

"heart was not right in the sight of God." Simon, therefore, could not have been regenerated, or born again in baptism. (Acts viii. 21.)

12. But does not St. Peter say, "Baptism doth also save us?" and if it saves us, must it not also regenerate us? (1 Pet. iii. 21.)

No doubt St. Peter says so. But those who quote this text should not stop at the words "save us," but read carefully on to the end of the sentence. They will then see that St. Peter distinctly fences and guards his statement by saying that the baptism which "saves" is not the mere outward application of water to the body, but the baptism which is accompanied by the "answer of a good conscience toward God." Moreover, it is a curious fact that St. Peter, who uses the expression "baptism saves," is the very same apostle who told Simon after baptism that he was "in the bond of iniquity," and his "heart was not right in the sight of God." (Acts viii. 21.)

13. But does not our Lord Jesus say to Nicodemus, * Except a man be born of water and the Spirit, he cannot enter into the kingdom of God"? (John iii. 5.) Does not that prove that all who are baptized with water are regenerate?

Certainly rot. It proves nothing of the kind. The utmost that can be made of this famous and often quoted text is, that it shows the necessity of being "born of water and the Spirit" if we would be saved. But it does not say that all who are baptized, or "born of water," are at the same time "born of the Spirit." It may prove that there is a connection sometimes between baptism and regeneration, but it does not supply the slightest proof that an invariable connection always exists.

14. But may it not be true that all baptized persons receive the grace of regeneration in baptism, and that it remains within them like a dormant seed, alive, though at present bearing no fruit?

Certainly not. The Apostle St. John expressly forbids us to suppose that there can be such a thing as dormant, or sleeping grace. He says, "Whosoever is born of God does not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God." (1 John iii. 9.) This witness is true. When there can be light which cannot be seen, and fire without heat, then, and not till then, there may be grace that is dormant and inactive. The well-known words, "Stir up the gift of God that is in thee" (2 Tim. i. 6), are far too often addressed to the baptized, as if they referred to some gift received in baptism.

Yet common sense will tell any one who refers to his Bible that these words were not used at all about baptism, but about ordination. (1 Tim. iv. 14.)

15. But does not this view of regeneration, according to which many baptized persons are not regenerate at all, and receive no benefit whatever from their baptism, do great dishonour to one of Christ's sacraments, and tend to bring it into contempt?

Not at all. The truth is exactly the other way. To say that infant baptism confers grace mechanically, as a chemical solution produces an effect on a photographic plate, and that if water and certain words are used by a thoughtless, careless clergyman over the child of thoughtless, ignorant parents, the child is at once born again,—to say, furthermore, that an immense spiritual effect is produced by baptism when no effect whatever can be seen, all this, to many thinking persons, seems calculated to degrade baptism. It tends to make observers suppose that baptism is useless, or that regeneration means nothing at all.

He that would do honour to baptism should maintain that it is a high and holy ordinance, which, like every ordinance appointed by Christ, ought not to be used without solemn reverence; and that no blessing can be expected unless it is used with heart, and knowledge, and faith, and prayer, and followed by godly training of the child baptized. Above all, he should maintain that when baptism does good, the good will be seen in the life and ways of the baptized. Those who do not feel satisfied about this matter will do well to study attentively the strong language which God uses about His own ordinances, when used formally and carelessly, in the prophet Isaiah. (Isa. i. 11, 12.) What did the prophet mean when he wrote these words: "To what purpose is the multitude of your sacrifices unto me? saith the Lord. I delight not in the blood of bullocks or of lambs." He evidently meant that God's own ordinances may be made perfectly useless by man's misuse of them.

16. But may we not believe that regeneration means nothing more than a change of state, and does not mean a moral and spiritual change at all? May we not believe that it is a mere ecclesiastical word, signifying nothing more than admission to a state of Church privilege? And may we not then say that every person baptized is regenerated in baptism.

Of course we may say and believe anything we please in a free country like England, and this idea of an ecclesiastical regeneration cuts the knot of some difficulties, and has always satisfied some minds. But it is an insuperable difficulty that the

word "regeneration" is never once used in this sense in the New Testament. Moreover, the parallel expression "born of God," in St. John's First Epistle, most certainly means a great deal more than being admitted into a state of ecclesiastical privilege! To say, for instance, "Whosoever is baptized doth not commit sin,—and overcometh the world," would be ridiculous, because untrue. Moreover, the Church Catechism distinctly teaches that the inward and spiritual grace in baptism is not a mere ecclesiastical change, but "a death unto sin, and a new birth unto righteousness." Moreover, the Homily for Whitsunday expressly describes regeneration as an inward and spiritual change. One thing is very certain, no plain reader of the Bible ever seems to understand how a person can be "regenerate" and yet not saved. The poor and simple-minded cannot take in the idea of ecclesiastical regeneration.



To be obtained at the Office of the Church Association, 14, Buckingham Street, Strand, London, at the price of 5d per dozen, or 3s per 100.

CHURCH ASSOCIATION

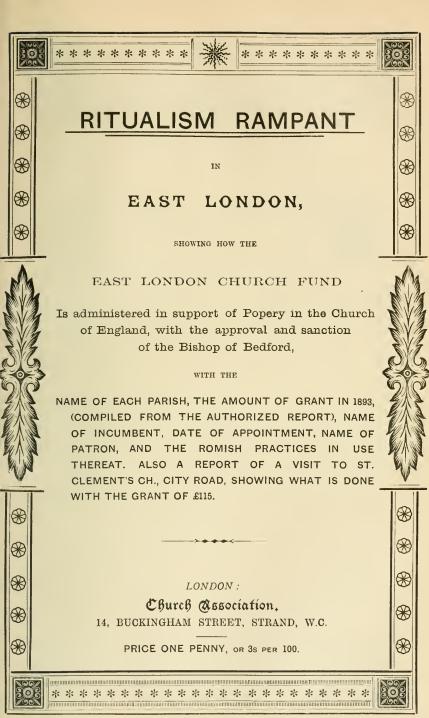
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CHURCH ASSOCIATION,
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N the scheme of future policy put forth by the Council of the Church Association in October, 1892, Protestant churchmen were strongly urged not to contribute to any fund for church purposes which was not administered by Protestants and Evangelicals,

It is time that evangelicals should test the power of the purse, by withholding assistance to all doubtful applicants. That this advice was justified can hardly be doubted by anyone who takes the trouble to inquire what is done with the money now subscribed to diocesan funds, and many Protestants have been horrified to find that the money subscribed by them had been spent in aid of Ritualism in the Church of England. In a tract lately published by the Association, entitled "Ritualism rampant in the Diocese of St. Albans," it was shown that out of £7317 subscribed (largely by Evangelicals) to the Bishop of St. Albans' Fund, £5013 had been expended in the support of the Romanising clergy, and a further sum of £4939 had been devoted to the building of churches in which Romish practices are now in use. In the present summary it will be seen that out of £18,153 subscribed to the Bishop of Bedford's East London Church Fund (again largely contributed by Evangelicals), £7943 is spent in support of Romish and Ritualistic practices.

In order to test what is now actually going on, our Special Commissioner visited one of the churches which receives a large yearly grant from the East London Church Fund, viz., St. Clement's, City Road, to which he paid a preliminary visit on Saturday, June 17th, 1893.

"On the west wall of the church was suspended a list of deceased members of the congregation, and underneath, the prayer, 'May They rest in Peace.' The Stations of the Cross are hung round the church. Over the pulpit was a Crucifix. The so-called 'altar' had a brass Crucifix behind it, while above stood an image of some kind. In a side chapel was an image of our

Saviour, with about fifteen candles grouped round it, and these had evidently been lighted. Two Crucifixes were in this Chapel. As I went back to the west door of the church, a lay attendant in cassock came up to me, and said: 'Would you like to see the Lady Chapel?' 'Thanks; yes,' I replied. 'But is not that the Lady Chapel I have just left?' 'Oh, no, Sir, that is the Chapel of the Sacred Heart.' Religious honour to the 'Sacred Heart' was an invention of the Jesuits in the eighteenth century, and, therefore, it is very startling to find it thus recognized in St. Clement's, City Road! When this idolatrous devotion to the 'Sacred Heart' was first introduced by the Jesuits in the diocese of Pistoia, the Roman Catholic Bishop, Scipio De Ricci, opposed it strongly, and wrote: 'Everybody knows, and fatal experience has too fully proved it during the troubles which still agitate Europe, how many machinations the Jesuits set on foot, under the protection of Pius VI. to re-establish their Society. They imagined that this doctrine of the Sacred Heart would be the most proper centre and point of union for all who should labour to that end.' (Life of Scipio De Ricci, Vol. I., p. 94, English Ed.) Is this doctrine still a 'centre' for those in the Church of England, who wish to 're-establish' the Jesuit Order in her midst?

"The attendant then took me to the 'Lady Chapel.' 'You notice,' said the attendant, 'the image of Our Lady down there? Now I wish it were placed in its proper position, over

the Altar.'

"I noticed a Tabernacle on the 'Altar.' 'Is that a real Tabernacle?' I asked. 'Oh, yes,' replied the attendant. 'You see we Reserve the Blessed Sacrament here, occasionally, for the sick. You know,' he added, 'we insist on Fasting Communion, even with the sick, in all cases, excepting the dying. We burn a lamp before the Altar when the Blessed Sacrament is reserved there.'

"And then he went on to volunteer information, which certainly startled me, accustomed as I am to Ritualistic audacity. 'We used,' said the attendant, 'to have Benediction of the Blessed Sacrament in this Lady Chapel; but some short time since one of the curates objected to it, and so it was given up.'

"I asked what general societies had branches in the parish? He said there was a Ward of the Confraternity of the Blessed Sacrament. 'Have you a branch of the Guild of All Souls?' 'No,' he answered, 'but we offer a Mass for them every month.' The 'Mass' is for the Dead. He kindly added, that they had what he termed 'High Mass' every Sunday morning at half-past eleven. I determined to be present.

"So on Sunday, June 18th, at this High Mass I noticed the following:—The Eastward Position was adopted, and the manual acts hid from the congregation at the Prayer of Consecration. Six tall 'Altar Lights' were burnt over the so-called 'Altar': two candles were lit on the Credence Table; and four more tall lighted candles were brought in for the consecration, and raised

to salute the consecrated Wafer, and Wine, when these were elevated in 'sacrifice.' Three clergymen officiated. They all wore The chief celebrant wore a coloured Chasuble, with Albe, Stole, and Girdle. The others were coloured Dalmatics, Albes, Stoles, and Girdles. Eight Acolyte boys wore scarlet cassocks, with white Cottas, on which deep lace was worked. Four of these wore little red skull caps. In the 'Chapel of the Sacred Heart,' which was not used, about a score of candles blazed in waste on the 'Altar'; and about fifteen candles were burning specially before the image of Our Saviour, shewing his 'Sacred Heart.' In the Processional, and again in the Recessional, lighted tapers were borne aloft, and incense was burnt at various parts of the service. The consecrated large 'priest's wafer' was elevated above the head of the priest, and then adored; as also the consecrated wine. The 'sanctus' bell was rung on both these occasions, and an attendant rang the outside church bell, to let all the parish know that, in the vain opinion of the clergy, the Lord Jesus had just arrived from heaven on the 'altar' of the parish church! There were no communicants. The sermon lasted only ten minutes. preacher complained of those self-righteous Christians 'who do not go to Mass on Sunday morning. I notice that of the £115 granted to St. Clement's by the East London Church Fund, £75 is described in the report as given 'in aid of second curate.' What will the Evangelical supporters of the Fund say, when they learn that their money is spent to enable men to say 'High Mass,' and play such antics as might well make serious men weep for shame? The Council, in their report, state that 'they are compelled for the present to refuse' several applications for grants to poor parishes owing to want of funds. No doubt many of these are from parishes where the law of the Church is obeyed. Is it right to deprive these of aid, and give it to such Churches as St. Clement's, City Road? I notice in the list of members of the Council of the East London Church Fund the names of such well-known Evangelicals as the Archdeacon of London, the Rev. W. H. Barlow, Vicar of Islington; and the Rev. J. F. Kitto, Vicar of St. Martin's-in-the-Fields. What are these gentlemen doing to prevent Protestant money from being used in pulling down the Protestant religion. Ought they not publicly to protest against what is going on, and not aid and promote it? The President of the East London Church Fund is the Bishop of Bedford (Dr. Billing), who used to boast that he was a champion of the Protestant faith."

MASS AND MARIOLATRY AT ST. MICHAEL'S, SHOREDITCH
A Church receiving a grant of £75 from the East London
Church Fund.

The Church of St. Michael, Shoreditch, has attached to it the large convent of the "Sisters of St. Mary at the Cross," the windows of which are nearly all strongly barred and grated.

I attended evening prayer on Sunday, August 20th, which, in the Roman Catholic calendar, is the Sunday within the Octave of the Assumption of the Blessed Virgin Mary (the Assumption being on August 15th), and found it to contain three "altars," all decked in the usual manner, one of which, in the "Lady Chapel," had on one side a table with flowers and candles, on which stood a coloured idol, purporting to represent the Virgin Mary and child, in front of which were several lighted candles stuck on a contrivance provided for the convenience of such as desire to participate in the devotion of candle-burning to images. A red lamp burned before it, and another with one candle was burning before a coloured image of our Lord near the pulpit. Over the "high altar" were a crucifix and images of St. Mary and St. John; and on the pulpit was another large crucifix, whilst hung on one of the pillars was a painting representing our Lord in the act of placing a crown on the head of His Virgin Mother, whilst an angel prepares a seat for her at His side.

The services here are conducted with closed doors, those who enter having to turn the handle and open one for themselves, and, so far as 1 am aware, no bell is tolled to announce them. Add to this that there is neither bill nor notice-board of service, nor even name of the church outside, and it will appear evident that public notice is, to say the least, not courted. Perhaps the nature of the performances I am about to describe may to some extent account for this. On "this Blessed Feast of the Assumption of Our Lady," as the preacher unblushingly called it, the congregation was composed of twelve men and youths, about fifty or sixty women and girls, and a few children. The service was of the ordinary Ritualistic type, the clergy sitting with their backs to the people, and together with the choir and congregation indulging in various crossings and genuflexions.

Of the five hymns used not one was addressed to God, four were addressed to the Blessed Virgin. Before the Magnificat

a hymn was sung, commencing:-

"Oh! with what glorious lustre thou shinest, Daughter of royalty, David's descendant; Thronèd in majesty, Mary the Virgin, Thou 'mid the blessed ones sittest exalted."

The hymn before the sermon was taken from "Hymns and

Melodies for the Year" (Burns and Oates), No. 166, "Sing, Sing ye Angel Bands." It concludes thus:—

"See, see the eternal hands.
Put on her radiant crown,
And the sweet Majesty
Of Mercy sitteth down,
For ever and for ever
On her predestined throne!"

It should be noted that it is Mary who is here alluded to as the "Majesty of Mercy"!

The following is the concluding verse of the third hymn:-

"O Virgin! Star that hast no fear,
O Virgin! Light that shinest clear,
Before thy Offspring fall.
Oh, tell Him of the Side, the Scourge,
The Thorns, the Nails, and gently urge
Such pleadings for us all."

The following is the substance of the remarks with which

the preacher prefaced his sermon:—

Mass next Sunday at 9 and 11.15. He would like to see more at the 9 o'clock Mass. Mass would be sung on St. Bartholomew's Day at 6.45 A.M., that being the only Mass on that day. There would be a procession that evening in honour

of Our Lady.

Whilst the offertory was being taken, and the candles on all three "altars" lighted, two more idolatrons hymns were sung. The procession, in which were carried brass crucifix, incense, and lighted candles, and in which one priest wore a cream-coloured cope and a biretta, on leaving the chancel proceeded to the Lady Chapel. During this parade the most idolatrous of all the hymns was sung. I append a verse:—

"Thrice blessed Mother, who below Thy sorrows meekly bore, We hail thee thron'd above the skies, Our Queen for evermore."

After each of the twelve verses the following refrain was sung:—

"Hail, Mary, glorious Queen of Saints, Hail, Virgin, full of grace, Hail, God's dear Mother, who didst bear A Saviour for our race."

On its conclusion, the priests, choir, and congregation sang, as follows:—

"Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen!"

On the following Sunday (August 27th) I attended the 11.15 Mass. The congregation was made up chiefly of the little school children.

Two assistant priests (the Vicar being away), with crucifix, lighted candles, acolytes, &c., and arrayed in red velvet robes embroidered with yellow, and with high collars reaching almost

above the ears, entered, and one of them, accompanied by a boy bearing a brazen ewer, proceeded with a whitewash brush to sprinkle the choir, acolytes, and chancel, after which, marching down the centre aisle, he waved his brush in the air and shook it at the little children and the few adults on either side, purporting to sprinkle them with "holy" water, the choir in the stalls meanwhile singing the "Asperges" ("Thou shalt purge me," &c.). The Missal gives particulars of this ceremony, which always precedes High Mass. The "altar," clergy, and choir were duly censed, as well as the people, the incense being blessed, and the "altar" kissed a great number of times.

whilst the number of genuflexions was legion.

The "Benedietus" preceded the mumbling of the Prayer of Consecration, the latter part of which, if said at all, must have been whispered, for during the manual acts (which were, of course, invisible) there was a dead silence. But presently many genuflexions and prostrations, the elevation, the tinkling of the sacring bell, and the ringing of the bell in the tower, proclaimed that the great miracle of the wafer-god was consummated. "O Salutaris Hostia" was then sung, followed by the "Agnus Dei." No one communicated with the priest (this alone rendering the whole service illegal, the Prayer Book distinctly forbidding a celebration unless there be at the least three to communicate), and after the due rinsings of "cups and platters," or "ablutions," which concluded the Mass, the celebrant, divested of his millinery, adjourned to the Lady Chapel, where, with a book of devotions, he knelt before the coloured doll which adorns it. Mass was followed by the ringing of the "Angelus," during which some ten or twelve ladies and children, who had remained, knelt devoutly, their devotions presumably, according to the instructions of the previous Sunday, taking the form of "one Our Father, and one Hail, Mary." The sermon lasted barely a quarter of an hour, the preacher being vested in a white alb plain, while across his breast was a scarlet stole, and round his neck a huge embroidered collar. Most grotesque indeed was the appearance he presented, as was also that of the acolytes, all of whom wore girdles at the waist and large collars.

The following notices were given out after the Nicene

Creed:-

Thursday, being the Dedication Festival, "High Mass" at 6.45 A.M., Solemn Evensong at 8 P.M. This being a day of "obligation," members of the Church Guild were "bound to hear Mass," and, if necessary, should go to bed early on Wednesday. Mass on Sunday at 9 and 11.15. The injunction to those who intended to make their communion on Sunday to commence their preparation towards the end of the week was explained by a notice near the door, stating the hours at which, on Friday and Saturday, confessions would be heard. Prayers were, lastly, desired "for all the dead in Christ," at which request there was a general crossing of bodies. It may not be

out of place, perhaps, to mention here that a few years since the Vicar, the Rev. Mr. Nihill, resigned, and his curate joined the Church of Rome.

Comment is almost superfluous; but with regard to the East London Church Fund it should be noted that this year out of the total amount collected (£18,153) £7943 was given to churches in which the above and similar practices prevail to a greater or less extent, St. Michael's receiving £75.

It would be well if Evangelical clergy who feel called upon to plead for the E.L.C.F. would make a point of explaining to their congregations all the objects to which it is applied. Many would then be in a better position to judge for themselves as to the advisability of giving or withholding than at present.

The Record (September 15th) observes—

"The truth is, that the East London Church Fund has no real constitution. Its Council may advise, but the Bishop of Bedford is under no compulsion to follow their advice. Thus the government of the Fund approaches, in fact, to that of an autocracy. The Treasurers and Council are still, as we understand the facts, nominated by the Bishop. There are no rules and no bye-laws; in fine, no other direction than precedent and the interpretation which the Bishop may put upon it."

Whilst Evangelical Churchmen will ever be among the first to recognise the duty of supporting their Bishop in every good work, they naturally look to him, in his turn, to fulfil his obligation "to banish and drive away all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to the same." But when they find diocesan funds utilized for the propagation of such doctrine, it becomes them, in the interests of the truth and of the Church of which they are members, even at the risk of giving offence, or of being thought narrow-minded, to decline to contribute.

A Ritualist writes to the Church Times on July 21st, 1893, the following remarkable letter:—

"Sir,-Yesterday I attended the Mass at St. Michael's Church, Mark Street, Shoreditch, 'in honour of the Translation of St. Osmund.' That which really pained me-to use no stronger term-was to find at the northwest entrance of the church, near an altar facing south, a coloured image of the Blessed Virgin Mary, before which was an iron stand for tapers bearing several lighted candles, after the fashion of those met with in Romish schism-houses in this country and in the Roman churches abroad. A box of candles for sale was placed close by. Near the chancel arch was a coloured statue of the Good Shepherd, having also a like arrangement for tapers, of which several were burning near this figure. I noticed acts of reverence done to both these images. . .

"AN OFFENDED CATHOLIC " July 19th.

St. Augustine's, Stepney, receives £190 per annum from this Fund. A communicated article in the Church Times illustrates the "gospel" taught at this establishment. A Saturday school is held in a large room under that church, in which "the act

of spiritual communion" (i.e. "Hearing Mass") is taught by a regular drill,—the "goose-step" of idolatry.

"At the end of half-an-hour's teaching the children assembled in the large room, and walked silently up into church. Each child bowed reverently to the altar, took his place, knelt down, crossed himself, said a silent prayer, and then waited quietly. The vicar gave out quietly simple directions as the service proceeded, such as 'Page four,' 'Stand,' 'Kneel,' 'Be very attentive' (before the Consecration Prayer); and he catechised them for five minutes after the Creed on the Act of Spiritual Communion they had learnt. After the Consecration a distant, sweet strain of indescribable harmony sounded from the organ, and, led by the Vicar, the churchful of children prayed softly :-

"'I worship Thee, O Christ, my God and Saviour, offered for me. I adore Thee, O Lord, my God, Whom I know to be veiled beneath these earthly forms. Hail! Most Holy Blood of Christ. Hail! Most Holy Blood of Jesus,

shed for sinners.

"O Eternal Father, look upon the Face of Thy dear Son, Whom we present to Thee. Receive this Holy Sacrifice of His Body and Blood for this school and parish, and also for the pardon of my sins, and for all I love, and

all for whom He died. Amen.
"'Remember also, O Lord, the souls of the faithful departed, especially our relations and friends. To these and all that rest in Christ, we beseech Thee grant a place of refreshment, light and peace, through the same Christ our Lord. Amen.'"

GRANTS VOTED FOR 1893.

Taken from the authorized Report.

. = Eastward (or Back-to-the-People) position, thus hiding the Manual Acts at Holy Communion, which is illegal in the Church of England.

. = "Altar lights" at the Holy Communion when not required for the purpose of light.

. = Vestments—Linen. Borrowed from the Church of Rome.

. = Vestments-Coloured.

. = Incense.

Member of English Church Union.—Members of this Society have an * attached to their names, which have been taken from the official "English Church Union Directory" for 1893. The Union is pledged to work for the restoration of the Eastward Position, Popish Vestments, Lights in the Daytime, the Mixed Chalice, Incense, and Unleavened Bread in the Communion Service of the Protestant Church of England! (Church Union Gazette, vol. vi., p. 202.) More over, it has officially advocated, in its annual report for 1878, the "restoration of visible communion" between the Church of England and the Church of Rome.

*Member of Confraternity of Blessed Sacrament.—This is a very large body and admits both lay and clerical members. The latter are marked in the following lists. The names are taken from the official "Roll of Priests-Associate" for 1889. But the list is necessarily incomplete as a considerable number of the Priests-Associate are so heartil ashamed of belonging to the Society that they have only joined it of condition that their names do not appear in the printed roll. A secretification of the Confraternity in the Mass and the Real Presence, together with advocacy of Fasting Communion, Prayers and Masses for the Dead, and the Reserve Sacrament. (See the "Manual" of the Confraternity, and it monthly "Intercession Papers.")

RURAL DEANERY OF HACKNEY.

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RURAL DEANERY OF SHOREDITCH.								
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Holy Trinity	146	A. O. M. Jay .	. 1886 B	Sishop	E.P., A.L., V.C.,			
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SUMMARY.

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IN THE MATTER OF MOVING THE LORD'S TABLE.

CASE

Submitted for the Foint-Opinion

THEREON OF

R. B. FINLAY, Q.C.,

AND

BENJAMIN WHITEHEAD, B.A.

TOGETHER WITH THEIR

OPINION.

PRICE SIXPENCE.

London :

CHURCH ASSOCIATION, 14, BUCKINGHAM STREET, STRAND, W.C.

No. 195.]



PREFACE.

THE Case and Opinion now published will enable every churchman to see at a glance the legal bearings of this vexed question. The Appendix contains the full text of every document by which the placing of the Lord's Table has been authoritatively regulated; while the strongest objections of opponents have been prominently put forward in the Case for the consideration of Counsel; and all the legal decisions which in any way bear upon the point in dispute have been carefully weighed in the Opinion.

The result is highly satisfactory. Counsel are of opinion that no faculty is needed. They add

"The Canon evidently assumes that convenience will be ordinarily promoted by a 'moving,' and it is important to state that there is no presumption of law in favour of the east end position; on the contrary, the presumption is rather in favour of 'moving,' on the true construction of the rubric as well as the canon.

"Therefore, although an ecclesiastical offence under the canon might be committed by a minister who for any reason moved the Table from the east wall to a position known by him to be less convenient, an offence would no less be committed by the minister who intentionally abstains from moving the Table from the east wall to a more convenient position."

Again, since "there is no hint in the rubric, canon, or injunction relating to the subject, that the bishop's consent is to be regarded as a condition precedent to the moving of the Table, we are of opinion that no such consent is needed before the rubric or canon are acted upon."

And, moreover, "if the minister complies with one alternative ordered by the rubric, the bishop has no means of compelling him to adopt the other."

There is, however, one point on which some misapprehension might possibly arise. What is meant by "a bona fide case of greater convenience" (p. 16)? The word "convenient" as popularly understood has reference to the comfort or pleasure of the congregation: this, however, is not the sense in which the word is here used. In Canon 82 which deals with this matter, the words "convenient and decent tables for the celebration" are rendered "mensis congruis et decentibus ad cœnæ dominicæ celebrationem." Thus "congruity" to the purpose of the Institution, is the idea intended. In the same

canon, "that the minister may be more conveniently heard" is rendered by "commodius." Again, to enable the communicants "in more number" to partake with the clergyman, that position which would seem to be preferentially indicated.*

Another branch of "convenience" is contemplated by providing that the clergyman shall "break the bread before the people, and take the cup into his hands"; or, as the Scotch Prayer Book expressed it, "He shall stand at such part of the holy table, where he may with the more ease and decency use both his hands." In that sentence, "ease" had reference to the comfort of the officiant, but "deceney" must have related to the spectators, in whose sight the sacramental action was to be rendered in the way most suitable for edification. Of far higher moment than the ease of either parson or people is "congruity" to the purpose of the sacred rite itself. As in the French word "convenable," fitness and suitability (viz., to the object for which the sacred ordinance was designed) is the primary and essential meaning. A few illustrations will place this beyond doubt. In the First Prayer Book, of 1549, the rubric directed absentees from church to suffer such punishment "as shall to the ecclesiastical judge (according to his discretion) seem convenient." Here, the ease and comfort of the offender was the very last thing provided for. The next rubric said, "It is thought convenient that the people commonly receive the sacrament of Christ's body in their mouths." This was not meant as a denial that placing it in their hands would be vastly more convenient to them. But the context shews that however awkward and inconvenient to the communicant, this method was then deemed most suitable to the "right use" of the sacrament, inasmuch as it prevented the wafers being filched for purposes of magic or "superstition," as had frequently been done in the Middle Ages. In our present Prayer Book, rubrics in the Offices for Matrimony and the Churching of Women declare that it is "convenient" that they receive the Holy Communion there and then; whereas it would often be most inconvenient if regard were had merely to the domestic or social arrangements of the individuals.

"Convenience," then, means suitability to the purpose for which both the Lord's Supper and the Lord's Table were designed. The two points especially insisted upon in the Injunction, and in the Canon (taken from it) are the seeing and hearing everything prescribed in

^{*} In Prynne's Canterburie's Doom, p. 477, the Injunction of Elizabeth quoted below at p. 17, is said to direct the table to be "seated in the Body of the church (where the Chancel is too small or unconvenient), or in the chancel (where it is

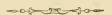
the service, and the ability to communicate in the largest possible number at the same Table. This last circumstance ought not to be lost sight of. "We being the many (hoi polloi) are one bread and one body, for we are all partakers of that one loaf" (1 Cor. x.-17). "Communion" means fellowship of Christians with one another, in virtue of their common union with "the Head of the body." This truth is symbolised by their partaking at one table and at one time of the same covenant feast provided by their common Father, and Lord.

One use of this Opinion will be found in the warning it gives to zealous and well-meaning persons against relying exclusively upon theological considerations. It is obviously expedient to shelter their action under the very pleas which the ecclesiastical laws themselves assign as reasons for changing the place of the Holy Table "at the Communion time." Indeed those reasons ought to have more weight now than at any former period. The recent innovations of building carved screens behind the Table, sometimes adding curtains, or dwarf walls, or rows of flower pots at its North and South sides, with the still newer device of cutting down the breadth of the Table to the dimensions of a mere shelf, call loudly for some vigorous practical protest. "Solvitur ambulando." The law of faculties is now abused to protect all changes, however irregularly made, which have the effect of reducing the Lord's Table to the similitude of an "altar"like fixture. And as one abuse leads to another, this unlawful fixing of the Table leads to a multiplication of tables, so as to imitate more closely the sacrificial side-altars of Rome. This is so far from being a "catholic" practice, that for six hundred years after Christ, "frequent celebrations" on one day, and multiplied tables, were utterly unknown in any part of Christendom. As there was "One Lord, and one baptism," so there was also but one Lord's Table. In no case could any need arise for a sham side-altar, if "The table" were "placed" as directed by the law, and as found "convenient" from time to time.

At the same time it must not be lost sight of that some churches are structurally unsuited for any such removals. Where the chancel is a mere recess, and the "body of the church" is crowded with fixed seats, it may be highly inconvenient to move the Table. Each case must be judged on its own merits, always remembering the inspired rubric—"Let all your things be done to edifying."

IN THE MATTER OF MOVING THE LORD'S TABLE.

THE CHURCH ASSOCIATION prepared the following Memorandum, and desired Counsels' Opinion as to the points raised.



CASE.

Doubts having arisen as to the right of an Incumbent (when acting in concert with the Churchwardens of his Parish) to move the Lord's Table "at the Communion time," as contemplated or directed by

- (1) The fourth Rubric in the Communion Office (A), p. 17.
- (2) The statutory Order appended to the Royal Injunctions of 1559 (B), p. 17.
- (3) The statutory Order of 1561 (C), p. 19.
- (4) The 82nd Canon of 1604 (D), p. 20.

These documents are printed in the Appendix, together with an extract from the Judgment of the Privy Council in *Inddell* v. Westerton relating thereto (E), p. 19.

Counsel are requested to advise after reading these-

(1) Whether any formal consent of the Ordinary is needed before the Rubric, Orders, and Canon aforesaid may be acted upon as regards moving the Table "at the Communion time" in any Parish (or other) Church.

At the time when movable Tables were first introduced, it was contemplated that the site of "the Table" should be determined by

the "discretion and agreement" of the "Curates, Churchwardens, and questmen." (See Ridley's Injunctions of 1550 in Cardwell's Documentary Annals, I.-93.) And in the "Interpretations" of the Injunctions drawn up by the Bishops in 1561 it was further assumed that the mode of placing the Table would vary in the SAME church, from time to time.

"That the Table be removed out of the choir into the body of the church, before the chancel door; where either the choir seemeth to be too little, or at great feasts of receivings. And at the end of the Communion to be set up again, according to the Injunctions." (Cardwell, Doc. Ann. I.-205. note; or Strype, Annals, I.-320.)

Such local and special considerations could be judged of only by persons present at the time. And while no one contends that Tables must necessarily be moved, still less that they ought to be moved in every church, it is yet deemed important to preserve such rights and liberties as have hitherto been granted by the law of this Church and Realm to every congregation of worshippers.

Among such rights would seem to be the licence given to the Minister to stand at and after the Consecration Prayer in the Communion Office on any one of the four (or more) sides of the Table which may be preferred. For, in *Ridsdale v. Clifton*, it was declared that "beyond this, and after this," (viz., after the words "standing before the table, &c." in the rubric preceding the Consecration Prayer,) "there is no specific direction that, during the prayer, he is to stand on the West side or that he is to stand on the North side" (45 L. J. P. C., L. R. 2 P. D., p. 343).

In the absence of any such direction, it would seem, therefore, that he might lawfully stand on the East side facing the congregation, who would thus be best enabled to see the Bread "broken before the people." Such a practice accords with the original Institution of the Lord's Supper, with the usage of the Primitive Church (as shewn in the pamphlet sent herewith: "The Liturgy* and the Eastward Position"), and it has been recommended by High Churchmen like the late Bishop of Lincoln (Ch. Wordsworth) and by Broad Churchmen like the late Bishop Thirlwall, and Dean Stanley. Many clergymen of various schools of thought value this liberty, and desire now to restore the primitive position of the Celebrant relatively to the people.

There seems to be moreover a danger lest certain newly-introduced fashions of narrowing the Table almost to the

^{*} Published by J. F. Shaw & Co., 48, Paternoster Row. Price 2d.

dimensions of a shelf, and placing behind it a carved "reredos," with flanking curtains or flower pots at its North and South "sides" should lead to the substitution of an altar-like fixture in place of the movable Table which alone is sanctioned by law.

Nevertheless, it has been claimed in the interests of "liberty" and "toleration" that such arrangements are permissible. Hence it has become more needful than ever that the Table should now be so placed and so used as to be manifestly a "board" for the use of Communicants in partaking of the "Christian Passover" as a covenant feast "ordained by Christ Himself." (1 Cor. v.-8.) Sacraments are essentially God's gifts to man, and stand in this respect in direct contrast with Sacrifices which are men's gifts to God. It has been repeatedly ruled in a long series of Judgments of the Ecclesiastical Courts that the distinction between the Lord's Table and an Altar is both essential and important to be preserved. (Liddell v. Westerton, 1 Jur. N.S., 1178; Faulkner v. Litchfield, 9 Jur. 234; Parker v. Leach, 2 Moore's Reports P. C. Cases, N.S., p. 99, L. R., 1 P. C. 326; and obiter in Martin v. Mackonochie, 2 P. C., 386.)

In a recent Judgment by the Archbishop of Canterbury, it seems to have been assumed that in the seventeenth century the Lord's Table was turned half round from a position with its ends East and West, to a position crossing the long axis of the church, and that the Celebrant by following this movement of the Table necessarily found himself somehow on its Western side. Apart from the fact that the Laudian clergy did not stand on the Western side of their Tables, but at the North end, which they contended was "the North side," and which had been habitually regarded as "the North side" during the reign of Elizabeth when the Rubric was most recent (see Tomlinson's Historical Grounds of the Lambeth Judgment Examined,* pp. 21-29), it is obvious that in the imagined process of turning the Table, it would have been at least as easy, and a great deal more fitting, for the Minister to stand on the East side of the Table; in other words, the Table may have swung from left to right just as readily as from right to left. On this point, the remarks of the late Bishop Harold Browne given in the Appendix (F), p. 21, deserve attention.

In view of the above considerations, Counsel are requested to advise—

(2) Whether it is contrary to law (as laid down by her Majesty's Judges) for the officiating Minister to stand on the East side of the Table, or, as described in the recent Judgment of the Privy Council in Read v. The Bishop of Lincoln, "standing at the side of the Table

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which now ordinarily faces Eastward,"* or, "at the northern part of the side which faces Eastwards" (p. 18 of Official Report as read in Court). And further, whether it is contrary to law to move the Table "at the Communion time" sufficiently far from the Eastern wall of the Chancel to permit "one to go between."

In support of the opposite view (which would deny to Ministers and to congregations alike any power to move their Tables) the authority of a Royal Order in Council in 1633 relating to St. Gregory's Church has been put forward. To the contention founded on this alleged precedent there are several answers:

First,—The Order was not a general one.

Second,—At St. Gregory's the Ordinary had by a formal Order previously directed the Table to be fixed at the East end. The suit was not instituted by the Bishop, but by the parishioners appealing to the Arches against this Order.

Third,—The whole case was iniquitous and a violation of constitutional principles of jurisdiction. (See Historical Grounds, p. 34, and Gardiner's Hist. of James I. and Charles I., Vol.VII., p. 312.) The Stuart policy of governing the Church by means of Crown nominees to the disregard of the regular process of law was inimical to constitutional freedom; and the Crown may not lawfully set aside or alter statutory Rubrics.

The Canou (9th) of 1640, see Appendix (G), p. 24, was intended to bolster up this local Order of 1633 by laying down the erroneous principle that parish churches must assimilate their ritual to that of cathedrals on the ground that cathedrals are their "mothers." Such metaphors cannot serve as a ground of law; and, in fact, the 49th Injunction of Elizabeth, and the existing Rubric as to the "anthem," shew that a different standard of Ritual is applicable in the two cases; so that Archbishop Parker, in 1569, asks in the case of cathedrals, "Whether your Divine Service be used . . . in all points according to the Statutes of your Church not being repugnant to any of the Queen's Majesty's laws and injunctions:"but for parochial churches he merely asks whether it is "as set forth by the laws of this realm, without any kind of variation." (Wilkins, IV., 253, 257.) The reasons assigned in the 82nd Canon, &c., cannot apply alike to cathedrals and to parish churches. Moreover, the Canons of 1640 were judicially declared by Sir H. J.

^{*} In the Law Reports, A. C. (1892), pp. 663, 665, this word "Eastward" has in three separate instances been changed, by some person or persons unknown, into Westward"!

Fust in Cooper v. Dodd (Eccl. Cases, VII., 516) to "have never had any binding authority," and were reported to her Majesty in 1883 "as having no authority at all." (Eccl. Courts Com. Rep., p. xxxvi.) The marked slur put upon these Canons by Parliament in Section 5 of 13 Chas. II. c. 12, was owing to this very attempt, among others, to aggrandise the powers of bishops at the expense of the rights of the Church.

Counsel will take into consideration also the final paragraph of the Preface to the Prayer Book "Concerning the Service of the Church," and will advise—

(3) Whether a discretionary choice left open to the officiants by the terms of a Rubric or Canon can be abolished by the mere possibility of a "resort to the Bishop," and this too so completely that no discretion may be exercised without formal permission from the Bishop. Also to advise—How far the words of the fourth Rubric in the Communion Service as to the Table standing "where Morning Prayer and Evening Prayer are appointed to be said" taken in conjunction with the first Rubric preceding the Order for Morning Prayer, viz.: "The Morning and Evening Prayer shall be used, &c., except it shall be otherwise determined by the Ordinary of the place," may be supposed to have given to the Ordinary special power to intervene in this matter.

It will be remembered that both these last-named Rubrics were introduced into the Prayer Book at a later period than the Preface directing "resort to the Bishop," and their directions cannot therefore have been modified by it.

The following extract from the Privy Council Judgment in Ridsdale v. Clifton* relates to this portion of the Rubrie:—

"The Rubric, indeed, contemplates that the Table may be removed at the time of the Holy Communion; but it does not, in terms, require it to be removed. Morning and Evening Prayer are, according to one of the early Rubrics of the Prayer Book, to be used in the accustomed place of the church, chapel, or chancel. In churches where it is customary to use both the chancel and body of the church, or the chancel alone, for Morning and Evening Prayer, the direction that the Table shall stand 'where Morning and Evening Prayer are appointed to be said,' is satisfied without moving it. That direction cannot be supposed to mean that the position of the Table is to be determined by that of the minister's reading-desk or stall only, the service being 'used' and 'said' by the congregation as to

^{*} Published, with Notes, by the Church Association. Price 8d.

the part in it assigned to them, as well as by the minister. The practice as to the moving or not moving the Table has varied at different times. It was generally, if not always, moved in the earlier part of the post-Reformation period. When the revision of 1662 took place, and when the present Rubric before the Prayer of Consecration was for the first time introduced, it had come to be the case that the Table was very seldom removed. The instances in which it has been removed may be supposed from that time to have become still more rare: and there are now few churches in the kingdom in which, without a structural rearrangement, the Table could be conveniently removed into the body of the church. The utmost that can be said is, that the Rubrics are to be construed so as to meet either hypothesis." (2 P. D., pp. 339, 340.)

Bearing in mind the recognised rule of law that "the oath of Canonical obedience does not mean that the clergyman will obey all the commands of the Bishop against which there is no law, but that he will obey all such commands as the Bishop by law is authorised to impose" (Long v. Bp. Capetown, p. 313 of Brodrick and Fremantle's Privy Council Judgments),

Counsel will also advise-

(4) What steps a Bishop might take (under bad advice, it muy be) to enforce upon a clergyman his own personal "discretion" as to the placing of the Table, and in what manner might best be defended the liberty in this matter left by the law of the Church of England to Parochial Officers?

(For the Answers to these Questions, See p. 15.)

OPINION.

I. It is clear that the Communion Table must be an easily movable table; that it may be moved, and that no faculty is required for the purpose.

The rubrics give no directions as to where the Table is to stand out of Communion time, but the fourth paragraph of the rubric preceding the Communion Office (which dates from 1552) says that "at the Communion time the Table shall stand in the body of the church, or in the chancel where Morning and Evening Prayer are appointed to be said."

The now prevalent custom of keeping the Table at all times close to the east wall of the chancel has only been general since about the year 1710, and in any case a custom can be of no force against the express words of a statute, as in this case (see Hibbert v. Purchas, L. R. 3 P. C. 649, 650).

In Ridsdale v. Clifton (in which the St. Gregory's case was cited at the bar) it was argued that the now customary position of the Table is illegal, and that it ought to stand lengthwise, either in the body of the church, or in the middle of the chancel; but it was held on the true construction of the rubric that the position along the east wall is a legal one, but, on the other hand, that a position in the body of the church or chancel is equally legal—in short, that the rubrics "are to be construed so as to meet either hypothesis."

The general rule of law, therefore (subject to the question of convenience), is that the Table may at Communion time stand in any position (either crosswise or lengthwise) within the church or chancel

Two questions, however, arise-

- (1) Whether and how this power of placing the Table may be abused?
- (2) Whether and under what circumstances the Ordinary has a power of interference with the Minister's direction.
- (1) In Ridsdale v. Clifton it was only necessary to deal with the construction of the rubric; but for our purpose Canon 82, which superseded an Injunction of Queen Elizabeth to the like effect, must also be considered, as it is still binding on the clergy. By this canon it is provided that the Table is ordinarily to stand in some definite place (suo certo loco) not specified, but probably the place mentioned in the Injunction (viz., where the Altar anciently stood, i.e., against the east wall of the chancel), "saving when the said Holy Communion is to be administered, at which time the same shall be placed in so good sort within the church or chancel, as thereby the minister may be more conveniently heard

of the communicants in his prayer and ministrations, and the communicants, also, more conveniently and in more number communicate with the said minister."

The canon evidently assumes that convenience will ordinarily be promoted by a "moving," and it is important to state that there is no presumption of law in favour of the east end position; on the contrary, the presumption is rather in favour of "moving," on the true construction of the rubric as well as the canon.

Therefore, although an ecclesiastical offence under the canon might be committed by a minister who for any reason moved the Table from the east wall to a position known by him to be less convenient, an offence would no less be committed by the minister who intentionally abstains from moving the Table from the east wall to a more convenient position.

This question of convenience would naturally vary in different churches according to the shape of the church, the length of the chancel, the presence of a chancel screen, central tower, belfry, or other obstruction between the church and chancel. Some churches also have been enlarged laterally by the addition of wings, and in such cases it can hardly be said that the east end of the chancel is the most convenient position. Again, the question of convenience may vary in the same church at different times, e.g., when there is a small congregation, all may be accommodated in the chancel close to the Communion Table, in which case no moving would be necessary; but when a very large congregation is present it may be impossible for all or even the bulk of them to be placed so as to hear the minister, and see him perform the manual acts, as required by law (see Judgments of Privy Council in Hibbert v. Purchas, L. R. 3 P. C. 660, 661, and Ridsdale v. Clifton, 2 P. D. 343, and the Archbishop of Canterbury in Read v. Lincoln, L. R., 1891, P. 63) unless the Table be moved to the lower end of the chancel or the body of the church. By the Interpretations of 1561 a place in the body of the church before the chancel door was directed as the most suitable "where either the choir seemeth to be too little or at great feasts of receivings." (1 Cardwell, Doc. Ann., 205.)

The question of moving, or rather placing, is therefore in most cases one of discretion, a discretion which can only be properly exercised on the spot seeing that the conditions must vary according to time and occasion.

We are of opinion that in all cases in which any serious inconvenience caused to the congregation by reason of a moving or of a neglect to move the Table is wilfully left out of consideration by the minister, his discretion is exceeded, and such conduct might amount to an ecclesiastical offence.

We think that the Table may be moved (or not moved) at the discretion of the minister acting in good faith for the greater convenience of his congregation. We wish, however, to lay stress upon the fact that the power of moving or not moving the Table can be exercised only for the purpose of promoting the convenience of communicants, and that the courts would probably view with great disfavour any departure from a long-established practice which appeared to have been adopted simply from a desire to assume the westward position, and not from a desire to promote convenience. We think, indeed, that such a moving might be held to be unlawful.

In like manner we think it might be unlawful for a minister to decline to move the Table when convenience requires it, simply because he wishes the Table to look like an Altar, or for some other reason of a doctrinal or controversial character.

(2) Has the bishop any power to interfere? and, first, is his consent a condition precedent, rendering a moving without it an illegal act?

The only authority for this is the St. Gregory's case, decided in 1633, in which King Charles I. said that the liberty given by the Prayer Book and Canon "is not so to be understood as if it were ever left to the discretion of the parish much less to the particular fancy of any humorous person but to the judgment of the Ordinary to whose place and function it doth properly belong to give direction in that point both for the thing itself and the time when and how long as he may find cause" (2 Cardwell, Doc. Ann., 187). But apart from the irregular procedure, and the unconstitutional character of this case and the fact that it was, perhaps, as Lord Stowell said of another decision, "a case of party heat that took place in times of party ferment and is of smaller authority on that account" (1 Cons., 175); the proceedings in it, before the intervention of the Crown, were between the Ordinary and a minority of the parishioners, the Incumbent not being even mentioned.

In our opinion there cannot, on the authority of this case, be read into the rubric and canon a reference to the bishop which is not there. Where it is intended that the bishop's consent should be a condition precedent, the fact is clearly stated—e.g., it is illegal without the bishop's previous consent to read Morning or Evening Prayer in a place other than "the accustomed place," under the rubric preceding the Ornaments Rubric; and also to use the Litany at times other than those appointed by the rubric preceding the Litany; and also for any minister to serve as a curate (Can. 48), &c. Canons 82 and 83 also shew that express authority is given where it is intended to enable the Ordinary to interfere, even in such small details as "Table coverings" and

the place of the pulpit: but here his authority comes in only "if any question do arise."

In all other cases (where no faculty is required) it must, in our opinion, be taken that the discretion is that of the minister. In fact, he is expressly mentioned in the first rubrics at Morning and Evening Prayer respectively as follows: "At the beginning of Morning Prayer the minister shall read with a loud voice some one or more of these sentences." (Compare the similar rubric in the Communion Office.)

There is no suggestion in Ridsdale v. Clifton that the prior consent of the bishop is necessary. In Read v. Bp. of Lincoln the Privy Council assume that the discretion as to taking a southward or eastward position is in "the clergyman," and no hint is given that the prior, or any consent of the bishop is necessary. The exact words of their Lordships are: "They cannot think that it renders it obligatory on a clergyman who thinks it desirable during the Prayer of Consecration to stand at the side of the Table which now ordinarily faces westward* to stand during the earlier part of the service at a different part of the Table." (L. R. [1892] A. C. 665.)

If, therefore, a clergyman may without special leave adopt the eastward position, no mention of which is made in the words of the rubric, a fortiori, may be without special leave adopt an alternative expressly prescribed "for the direction," to use the language of the Preface to the Prayer Book, "of them that are to officiate in any part of divine service."

Therefore, as there is no hint in the rubric, canon, or injunction relating to the subject, that the bishop's consent is to be regarded as a condition precedent to the moving of the Table, we are of opinion that no such consent is needed before the rubric and canon are acted upon.

The question, however, remains, whether the bishop has a discretionary power which enables him absolutely to prevent the moving of the Table; in other words, whether, in cases where two or more courses equally legal and alike ordered as alternatives are open to the officiant, the bishop can at any time order which of these courses shall be adopted to the entire exclusion of the other alternatives, and enforce such order. Can he, e.g., compel the officiant to "sing," and not to "say," the Psalms; to adopt the "eastward," and not the "southward" position; to say one to the exclusion of all the other verses at the beginning of Morning and Evening Prayer; to place the Table in the body of the church at Communion time, and not in the chancel?

Under this head we think it desirable to review the more

^{*} See on this, Note to page 4 (supra).

important anthorities. In the times of the Stuarts the bishops, backed up by the High Commission Court, exercised such power, and were in the habit of making summary orders at their visitations (as appears, inter alia, from the Crayford case (1633) 2 Cardwell, Doc. Ann., 174), but subsequently this practice seems to have fallen into disuse for want of means of enforcing the orders.

In 1792 the case of Hutchins v. Denziloe (1 Cons. 170) was decided by Lord Stowell. It was a charge against churchwardens for obstructing a practice directed by the incumbent and approved by the inhabitants and the bishop—viz., the practice of singing instead of saying the Psalms, which the churchwardens contended was illegal. Lord Stowell decided that "singing" was just as legal as "saying"; that the question of expediency was for the minister to decide, and that the churchwardens had no right to interfere, or, as Sir John Nicholl reports it, "that the right of directing the service was in the minister" (3 Phill. 91). In the course of his Judgment, however, Lord Stowell made some observations on the distinction between what is lawful and what is expedient, as follows (p. 175):—"I am next to consider whether the churchwardens, if having authority, have interposed in this case to hinder an illegal or legal act? And in this branch of the question I dismiss all consideration of expediency, which is in the ordinary himself alone, the court judges only of the legality. Has, then, the bishop a discretion upon this subject? Those who have undertaken to shew that he has not, must shew a prohibition which restrains it. And in order to establish this, it is said that though singing part of the Psalms is properly practised in cathedrals, it is not so in parish churches. No law has been adduced to this effect, but modern usage alone has been relied on, and it is said that such has been the practice from the time of the Reformation. This, however, is not supported by any particular statement of fact or authority." Then further on he says (p. 180): "The court would not advise ministers to introduce what may be liable to such remarks" (as to being obsolete, &c.) "against the inclinations of the parishioners and the approbation of the bishop. But this a matter of expediency and discretion, which the court must leave to the consideration of others."

There is no suggestion here that the bishop had any power of enforcing his discretion. In fact, if any such power had existed, Lord Stowell would hardly have said that he would not "advise" ministers to introduce an innovation "against the approbation of the bishop." This very "advice" of his own is, indeed, of the same character as the bishop's, simply a friendly admonition, which finds no place in the order of the court. The advice of churchwardens and inhabitants is of a like nature.

Prior to the passing of the Church Discipline Act of 1840, the celebrated Report of 1832 was issued by the Ecclesiastical Commissioners, in which summary proceedings at visitations are not so much as mentioned. It is stated therein that there was the greatest difficulty in punishing a clergyman for any ecclesiastical offence, and that a new and more expeditions mode of effecting that object was extremely desirable.

In accordance with this report, the Act of 1840 (3 and 4 Vic. c. 86), provided that no criminal suit or proceeding against a clerk in holy orders for any offence against the laws ecclesiastical, shall be instituted in any ecclesiastical court otherwise than is provided in that Act (s. 23), but the Act is not to affect any authority over the clergy which the bishops might at the date of the passing of the Act, according to law, exercise personally and without process in court (s. 25).

In the Dean of York's case (1841), Regina v. Archbishop of York (2 Ad. and Ell. N. S. 1; 6 Jur. 412), which decided that the Archbishop of York had no power summarily to deprive the Dean of York at a Visitation, it was stated that it was for the purpose of supplying the defect pointed out in the Report of 1832 that the Act of 1840 was enacted.

In 1843, Sir H. Jenner Fust, Dean of Arches, lays down the law as follows:—"Nothing can be more clear than that under the general ecclesiastical law universo consensu the power of the ordinary over the clergy of a diocese, and of correcting them is established and exercised by proceedings in the Ecclesiastical Court. Private admonition may in some cases be sufficient, but where it is necessary to take proceedings they must be by Articles against a clergyman when acting contrary to his duty as a minister of the Church of England, and" (where such is the case) "as a beneficed clergyman." (3 Notes of Cases, 376.)

It therefore seems to be quite clear on the authorities—

- (i.) that questions of expediency are not for the Court;
- (ii.) that a bishop has no means of enforcing any order except through proceedings in Court.

Nevertheless, in 1868, Sir Robert Phillimore, then Dean of Arches, after quoting the following passage from the Preface of the Prayer Book, "To appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book, the parties that so doubt or diversely take any thing shall always resort to the bishop of the diocese, who, by his discretion, shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this Book. And if the bishop of the diocese be in

doubt, then he may send for the resolution thereof to the Archbishop," made the following observations:—"It may be said that the bishop, when he had taken order for appeasing the doubt, would have no legal means of enforcing that order, and that for the purpose of such enforcement he must have recourse to his court. But it appears to me that on the supposition that the matter was one on which he could exercise discretion, he could clothe his order with the character of a monition, and that a disobedience to such a monition would subject the person disobeying to the penalties of contumacy." (Martin v. Mackonochie, L. R. 2 A. and E. 194.) On appeal, the Privy Council made the following remarks on this point:-"The learned Judge further observes that if Mr. Mackonochie has committed any error in this respect, it is one which should not form the subject of a criminal prosecution, but belongs to the category of cases which should be referred to the bishop. This category the learned Judge had previously defined to be things neither ordered nor prohibited, expressly or by implication, but the doing or using of which must be governed by the living discre-tion of some person in authority."

"And as to cases in this category, the learned Judge considered that according to the Preface to the Prayer Book the parties that doubt or diversely take anything should always resort to the bishop of the diocese.

"Their Lordships do not think it necessary to consider minutely the cases to which, or the manner in which, this direction in the Preface to the Prayer Book is applicable inasmuch as in their opinion the charge against the respondent with which they are now dealing involves what is expressly ordered and prohibited by the rubric, and is, therefore, a matter in which the bishop could have no jurisdiction to modify or dispense with the rubrical provisions." (L. R. 2 P. C. 384.)

On these authorities we are of opinion that moving the Holy Table does not come within the Preface of the Prayer Book. The rubric is clear. There is no doubt as to what is meant by "body of the church" or by "chancel." And further, to strike out one of the alternatives would be ultra vires; for an order under the Preface must not be "contrary to anything contained in this Book," and the rubric says the Table is to stand "in the body of the church or in the chancel."

In Read v. Bp. of Lincoln also, the Archbishop of Canterbury says, referring to the Eastward Position, "It would be virtually attempting to make a new rubric if it were judicially to attach a secondary meaning whencesoever derived or inferred to the definite primary term, and to declare under penal consequences that what has never been set forth as the only possible form of

obedience to the rubric under present conditions is alone admissible." (L. R. [1891], P. p. 57.)

Therefore we are of opinion that if the minister complies with one alternative ordered by the rubric the bishop has no means of compelling him to adopt the other.

We may further remark that the tendency of the courts is in favour of preserving liberty. Thus in Westerton v. Liddell the Privy Council said, "Although their Lordships are not disposed in any case to restrict within narrower limits than the law has imposed the discretion which within those limits is justly allowed to congregations by the rules both of the ecclesiastical and common law courts, the directions of the rubric must be complied with." (5 W. R. 477, Moore's Special Rep., 189.)

And the Archbishop of Canterbury, in his recent Lincoln Judgment, makes the following remarks as to the Eastward Position, which are equally applicable to the question of moving the Lord's Table: "So far, then, as the information before the court extends, the court is of opinion that a certain liberty in the application of the term (i.e. 'north side') existed, a liberty which was less and less exercised for a long time, but it does not appear to be lost by that fact or taken away. Such existing liberty it is not the function of a court, but only of legislation to curtail." (L. R. [1891], P. p. 57.)

II. As to the position of the minister during the Prayer of Consecration, the following rule is laid down in Ridsdale v. Clifton, and followed in Read v. Lincoln:—"The minister is to order the elements standing before the Table, words which, whether the Table stands altar-wise along the east wall, or in the body of the church or chancel, would be fully satisfied by his standing on the North side and looking towards the South; but which also in the opinion of their Lordships, as the tables are now usually and in their opinion lawfully placed, authorise him to do those acts standing on the West side and looking towards the East. Beyond this, and after this, there is no specific direction that during this prayer he is to stand on the West side, or that he is to stand on the North side. He must, in the opinion of their Lordships, stand so that he may in good faith enable the communicants present, or the bulk of them, being properly placed to see, if they wish it, the breaking of the bread, and the performance of the other manual acts mentioned." (L. R. 2 P. D. 343.)

This rule is, in our opinion, obviously complied with if the officiant stands in the middle of, or in any position along the East side of the Table, and faces the West, the Table being moved out a little way so as to permit "one to go between."

As to those portions of the Communion Service during which

the minister is directed either expressly or by reference or implication to stand at the North side of the Table, there is a conflict between the Privy Council decisions in Hibbert v. Purchas and Ridsdale v. Clifton, with that in Read v. Bp. of Lincoln. The rule in the Ridsdale case is as follows:—"Their Lordships have no hesitation in saying that whether the Table is placed altar-wise along the east wall or standing detached in the chancel or church, it is the duty of the minister to stand at the side of the Table which, supposing the church to be built in the ordinary Eastward position, would be the North, whether that side be a longer or shorter side of the Table." (2 P. D. 341.) The rule in the Lincoln case is as follows:—"It is not an ecclesiastical offence to stand at the northern part of the side which faces westwards."* (L. R. [1892], A.C. 665.)

Assuming the *Bp. of Lincoln's case* to be the binding authority we are of opinion that the train of reasoning which is considered sufficient to legalise the Eastward Position would apply in like manner to the Westward Position, *i.e.*, to a position at the Northern part of the side which faces Eastwards.

There can be no question that the Westward Position is more conducive to convenience than the Eastward, both for hearing and seeing, which all the authorities agree is of the greatest importance. As to seeing, the Archbishop of Canterbury—in a passage in his *Lincoln* Judgment already referred to—says, "The Court decides that the order of Holy Communion requires that the manual acts should be visible." L. R. [1891], P. p. 63.)

Therefore, in answer to the questions propounded, we say as follows:—

- 1. We are of opinion that it is the duty of the minister to place the Table at Communion time in the position which in his bonâ fide discretion he considers to be the most convenient in the church or chancel, and that no formal consent of the Ordinary is needed before moving the Table.
- 2. That when the Table stands detached in the church or chancel it is not contrary to law for the officiating minister to stand in the middle, or at any other part of the East side of the Table and face West during the Prayer of Consecration, and (assuming the reasoning in the *Lincoln Judgment* to be correct) at the Northern part of the East side during those portions of the service as to which there are express or implied directions to stand at the North side.

We also think that, for the purpose of assuming the Westward Position, the Table may be lawfully moved out a little way, so as

^{*} See Note, p. 4 (supra).

to permit one to go between it and the east wall, if it appears that the adoption of the Westward Position is for the convenience of the communicants. We do not think that the Table could be lawfully moved merely for the purpose of adopting the Westward Position, and we strongly advise that it should not be done unless there is a bonâ fide case of greater convenience from the change.

3 and 4. That a discretionary choice, left open to the officiants by the terms of a rubric or canon, cannot be destroyed by the mere possibility of a resort to the bishop. That the rubric as to "the accustomed place" does not affect the question. That in normal cases where the minister acts in good faith for the greater convenience of the congregation the Ordinary has no power conferred on him which could entitle him to interfere except by way of advice.

We think that, if any serious inconvenience resulted to the congregation by reason of the Table being moved to or being allowed to remain (at Communion time) in an obviously inconvenient place, or if the Table is moved or not moved from some motive other than a bonâ fide desire to promote the convenience of the congregation, the minister might possibly be held to be guilty of an ecclesiastical offence, and could be proceeded against accordingly by articles in the Consistory Court.

We wish, however, to point out that if in any case the Table has been converted into a fixture, a faculty will probably be necessary for the removal of the obstructions, so that the Table may be an easily movable one as required by law.

R. B. FINLAY.

BENJAMIN WHITEHEAD.

TEMPLE, June 22nd, 1893.

APPENDIX.

A.

FOURTH RUBRIC IN COMMUNION SERVICE.

"The Table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's Prayer with the Collect following, the people kneeling."

В.

ORDER APPENDED TO ROYAL INJUNCTIONS, 1559.

"FOR TABLES IN THE CHURCH."*

"Whereas her Majesty understandeth, that in many and sundry parts of the realm the altars of the churches be removed, and tables placed for the administration of the Holy Sacrament, according to the form of the law therefore provided; and in some other places, the altars be not yet removed, upon opinion conceived of some other order therein to be taken by her Majesty's visitors; in the order whereof, saving for an uniformity, there seemeth no matter of great moment, so that the sacrament be duly and reverently ministered; yet for observation of one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is Ordered, that no altar be taken down, but by oversight of the curate of the church, and the churchwardens, or one of them at least, wherein no riotous or disordered manner to be used. And that the Holy Table in every church be decently made, and set in the place where the altar stood, and there commonly covered, as thereto belongeth, and as shall be appointed by the visitors, and so to stand, saving when the Communion of the Sacrament is to be distributed; at which time the same shall be so placed in good sort within the chancel, as whereby the minister may be more conveniently heard of the communicants in his prayer and ministration, and the communicants also more conveniently, and in more number communicate with the said minister. And after the Communion done, from time to time, the same Holy Table to be placed where it stood before." (Card., Doc. Ann., Vol. I., p. 233.)

Footnote to the above.

The Injunctions of 1559 are stated by Dr. Richard Cosin,

^{*} Several copies printed by Jugge and Cawood, 1559, read "For the tables in the Church."

who was Whitgift's Chancellor from 1583 to 1590, and Dean of the Arches from 1590 to 1598, to have been "set out by the Queen's Majesty in the first year of her reign and are under the Great Seal of England for better record of the matter, her Highness being thereunto authorised by Act of Parliament." (Apologic of and for sundry proceedings by Jurisdiction Ecclesiastical, of late time by some challenged, and also diversely by them impugned. Edit. 1591, p. 22, and 1593, p. 45.) So at p. 63 of An answer to an Abstract, 1584, Dr. Cosin, quoting Injunction 27, says, "They were not by the Bishops, but by her Majesty's own authority, and Injunctions under the Great Seal of England."

In Clifton v. Ridsdale, the Court said, "Their Lordships do not think it necessary to dwell upon the Injunctions of Queen Elizabeth, and still less upon the Interpretation of those Injunctions; because they cannot satisfy themselves, either that the Injunctions pointed to the vestments now in controversy, or that they were issued with the advice required by the section of the Act of Parliament."

But since that Judgment was delivered, a great deal of new evidence has been brought to light (see Church Intelligencer, Vol. III., p. 101) shewing

- (1) That the Ordinaries throughout the reign of Elizabeth, and subsequent to it, regarded the Injunctions as relating to the dress of Ministration, and
- (2) That the Commission to the Royal Visitors in 1559 (to which Commission the Royal Injunctions were "annexed") fulfilled all the requirements of the 25th and 26th sections of 1 Eliz. c. 2.

Cardwell suggests that the Royal Visitors were merely to "visit the Ecclesiastical state and Persons": but this is contradicted by the language of the Commission itself, which describes the Visitors as authorised "statum tam ecclesiasticum, quam laicum visitare . . . vice, nomine, et auctoritate nostris exequendum," gives them jurisdiction in testamentary matters, and arms them with the power of suspension, deprivation, the infliction of Ecclesiastical censures, &c., &c.

It speaks of them as "Commissariis," and their Commission was "by letters patent," "teste me ipså apud Westmonaster. 24. die Junii. anno regni Primo." (Cardwell, Doc. Ann., No. XLIV.) They were thus "Commissioners under the Great Seal for Causes Ecclesiastical," or as the Commission itself says, "causasque quascumque examinandum, audiendum, et finaliter terminandum."

Archbishop Parker, writing to Cecil, the Prime Minister, quotes this Order as a fulfilment of the proviso—"the Injunction hath authority by proviso of the Statute" (1 Eliz. c. 2,

sec. 26), and says that the Queen told him so. (Archbishop Parker's Correspondence, p. 375.) Its own language respecting "other Order therein to be taken by her Majesty's visitors" shews also that this was the recognised understanding at the time: it being assumed by the Nonconformists that the visitors had legal power to vary the statutory requirement of a "Table."

Long after the death of Elizabeth, these Injunctions continued to be quoted as anthoritative in Visitation Articles. It may well be that the Orders appended to the Injunctions of 1559 were Statutory Orders, even though the Injunctions themselves were but administrative enforcements of the existing law. And even though the Order were not Statutory, it would still shew authoritatively the recognised meaning of a Rubric which was re-enacted at the same time, and dealt with the same subject matter.

E.

JUDGMENT OF PRIVY COUNCIL IN Liddell v. Westerton. (Brooke, 70, 71.)

"This change in the view taken of the nature of the sacrament naturally called for a corresponding change in the ancient altar. It was no longer to be an altar of sacrifice, but merely a table, at which the communicants were to partake of the Lord's Supper." . . . "These Injunctions [of Elizabeth] plainly shew that the Communion of the Lord's Supper was to be held at a table as distinguished from an altar, a table in the ordinary meaning of that term; that as by the Rubric the bread used was to be 'the ordinary bread eaten at table with other meats,' so the table was to be of the character of those employed on such occasions; that it was not only to be movable, but was from time to time to be moved. The 82nd Canon of 1604—that which is now in force—introduces no material alterations; it assumes the existence in all churches of convenient and decent tables for the celebration of the Holy Communion, and provides that they shall be kept in repair. It orders that the table be covered in time of Divine Service with a carpet of silk or other decent stuff thought meet by the Ordinary, and at the time of the ministration with a fair linen cloth, as becometh that table. Since this period no alteration has been made in the law with respect to the nature of the table to be used."

C.

QUEEN ELIZABETH'S ORDERS OF 1561.

"Also that the steps which be as yet at this day remaining in any cathedral, collegiate, or parish church, be not stirred nor altered; but be suffered to continue, with the tombs of any notable or worshipful personage, where it so chanceth to be, as well as in chancel, church, or chapel. And if in any chancel the steps be transposed, that they be not erected again, but that the place be decently paved, where the communion table shall stand out of the times of receiving communion, having thereon a fair linen cloth, with some covering of silk, buckram, or other such like, for the clean keeping of the said cloth on the communion board, at the cost of the parish.") (Miller's Guide to Ecclesiastical Law, p. 43, or British Museum, "5155, a. a. 7.") For the Queen's Warrant see Parker Correspondence, p. 132, and for the execution of it, p. 134. Commissioners named, Doc. Ann. 224. Enforced, see Britton's History of Bristol Cathedral, p. 52, from which a copy of the Commissioners' Order is appended.

"ORDER.

"After our hearty commendations. Whereas we are credibly informed that there are divers tabernacles for images as well in the fronture of the rood-loft of the Cathedral Church of Bristol, as also in the frontures, back, and ends of the walls where the communion table standeth; forasmuch as the same church should be a light and good example to the whole city and diocese, we have thought good to direct these our letters unto you, and to require you to cause the said tabernacles to be detached and hewn down, and afterwards to be made a plain wall, with mortar, plaster, or otherways, and some Scripture to be written in the places, and namely that upon the wall on the east end of the choir where the communion table usually doth stand, the table of the commandments to be painted in LARGE characters, with convenient speed, and furniture according to the Orders lately set forth by virtue of the Queen's Majesty's Commission for causes ecclesiastical, at the cost and charges of the said church; whereof we require you not to fail. And so we bid you farewell. London, the xxi of December 1561."

This Royal Order being also a statutory order under the Act 1 Elizabeth, c. 2, still in force, has never been superseded, and is applicable, therefore, to St. Paul's, where the idolatrous "bane" has now supplanted its legal "antidote."

D.

Canon 82.

"A DECENT COMMUNION-TABLE IN EVERY CHURCH."

"Whereas we have no doubt, that in all churches within the realm of England, convenient and decent tables are provided and placed for the celebration of the Holy Communion, we appoint, that the same tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered, in time of Divine Service, with a carpet of silk or other decent stuff, thought meet by the Ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of Ministration, as becometh that Table, and so stand, saving when the said Holy Communion is to be administered: at which time the same shall be placed in so good sort within the church or chancel, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently, and in more number, may communicate with the said Minister; and that the Ten Commandments be set upon the East end of every church and chapel, where the people may best see and read the same, and other chosen sentences written upon the walls of the said churches and chapels, in places convenient; and likewise that a convenient seat be made for the Minister to read service in. All these to be done at the charge of the parish."

F.

PASTORAL LETTER BY BP. HAROLD BROWNE, 1875. (Longmans.)

"It is (at communion time) to stand either in the chancel or in the body of the church, and is, therefore, to be movable, not fixed to the cast wall. The priest, instead of standing 'afore' it, is to stand at its 'north side.'

"To my mind the fact that 'afore' is changed into 'north side,' of itself proves that they are not convertible terms; but the point of chief importance to be noticed is this, that though there is a direction to place the holy table either in the chancel or in the nave (so clearly implying that it shall be movable, like a table, not like an altar) yet neither here nor ever afterwards, by rabric, canon, or Act of Parliament, was there any injunction whatever by which the table, which had always stood north and south, should be turned round through an angle of 90° and stand east and west. If there ever was such an injunction, I have overlooked it, and have tried to find it in vain. The custom was universal that the altar or table should stand with its ends to the north and south, with its longer sides to the east and west. The only effect of the Rubric of 1552, and of any subsequent legal injunctions that I can find, was to make it movable and to place it, sometimes in the chancel, sometimes (when more convenient to communicants) in the nave; but no hint is given that it should be twisted

half-way round. Let it be observed that the meaning of 'north side' in the Rubric of 1552 must rule the meaning in all subsequent rubrics, and it can hardly be contended that in 1552 holy tables had already been turned east and west. The effect was, no doubt, to give it a 'table-wise' in contradistinction to an 'altar-wise' position; for it was only 'altar-wise' according to mediæval custom when it stood at the east end, and was fastened immovably to the ground or to the wall. But, I think, there can be no reasonable doubt that in the year 1552, when first the Second Service Book of Edward VI. came into use, all the holy tables were standing north and south; and when they were first removed they were simply moved forward, retaining the same position relatively to the points of the compass; and that if the priest stood 'afore' the table he could not stand at the north of it, and if he stood at the north of it he could not stand 'afore' it. Of course, we are all aware of the difficulty of calling the end of a table a 'side.' I confess I see no solution of it but by admitting that the revisers used 'side' equally of what we now call 'ends.' A mathematician would now speak of the four 'sides' of a rectangle or other parallelogram, whether the sides were equal or unequal; and the Scotch Prayer Book did undoubtedly identify north side with north end. The holy tables in those days, too, were more nearly square than they are now. By degrees, no doubt, and while Puritan opinions were rapidly gaining ground through the reigns of Elizabeth, James I., and Charles I., the holy table being removed into the nave and the nave becoming crowded with large pews, the custom grew up of turning the table east and west, both to accommodate it to its place in the church, and to make it look less and less like an altar. By degrees, probably, this altered position relatively to the points of the compass came to be called the 'table-wise' in distinction to the 'altar-wise' position; and at length we find the most Puritan-minded bishop of the seventeenth century, Williams, Bishop of Lincoln, in 1627, instructing one of his clergy that the table was to stand 'table-wise,' by which he meant east and west, and the clergyman at the north side of it not 'altar-wise' and the clergyman at the north end of it. Had Bishop Williams any legal authority for saying this? Even if the Royal Commissioners who removed the altars and substituted tables for them had always placed them table-wise (and I doubt if there be proof* of this), still many such acts were performed with no sufficient authority of law. It requires proof that the action and language of one arbitrary prelate is of more weight than the language of another, living at the same time, of higher rank and greater influence; and it is undoubted that Archbishop Laud, in the Scotch Prayer Book, explained north side by north It appears to me that there is no manner of doubt but that

^{*} There is not one known instance.

the meaning of the Rubric of 1552 was that, when the table was moved forward from the wall to the middle of the chancel, it should be moved as anyone would naturally move it, not altering its orientation, but carrying it simply in its original position; and that when it was moved into the nave it should be placed just before the chancel screen or chancel steps, at the east of the nave, still with the same orientation, and just as, I am told, is the custom now in many of the Lutheran churches on the Continent.

"The Injunctions of Elizabeth are exactly to the same effect as the Rubric of 1552, only still more favourable to the view which I am taking. 'The holy table' is to be 'set in the place where the altar stood' 'and so to stand, saving when the Communion of the Sacrament is to be distributed; at which time the same shall be so placed in good sort within the chancel, as whereby the minister may be more conveniently heard of the communicants in his prayer and ministrations, and the communicants also more conveniently and in more number communicate with the said minister. And after the Communion is done, from time to time the said holy table be placed where it stood before' (Cardwell, Doc. Ann., Vol. i., p. 201). When the table was placed against the wall, without doubt it stood north and south. It was moved forward from that position farther westward in the chancel when necessary, and then moved back to it again. Why should the injunction mean that on every such occasion it was not only to be moved forward, but also to be twisted round? I am the more convinced that there was no authority for this, from the fact that of the many able and learned writers and speakers, who maintain that the legal position was the east and west position, not one has referred to any one authoritative document in its favour.

"The only approach to authorities are the private injunction of Williams, the great opponent of Laud, who was sure to take the view favoured by the Puritans, and the order of Parliament in* 1640, that every Bishop should 'take care that the communion-table in every church in his Diocese do stand decently in the ancient place where it ought to be by the law, and as it hath done the greater part of the threescore years last past.' (Second Report of Rit. Comm. (556), quoted by the Dean of Bristol, p. 27.) Even this order of Parliament says nothing, whatever it may mean, as to the orientation of the Holy Table; and it only speaks of the practice which it enjoins as of nearly sixty years' prevalence, whereas the original rubric of Edward's Second Prayer Book was nearly ninety years older."

^{*} This was not an order of Parliament, but of the House of Lords only, who refused, Sept. 8th, 1641, to concur in the order of the Commons (Nalson, ii.-493).

G.

CANON IX. OF 1640.

"That the standing of the Communion-Table side-way under the east-window of every chancel or chappel, is in its own nature indifferent, neither commanded nor condemned by the Word of God, either expressly, or by immediate deduction, and therefore, that no religion is to be placed therein, or scruple to made thereon. And albeit at the time of Reforming this Church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people, both the inclination thereunto, and memory thereof; especially of the Idolatry committed in the Mass, for which cause all Popish Altars were demolished; yet notwithstanding, it was then the Injunctions and Advertisements of ordered by Elizabeth of blessed memory that the Holy Tables should stand in the place where the Altars stood, and accordingly have been continued in the Royal Chappels of three famous and pious Princes, and in most Cathedral, and some Parochial Churches, which doth sufficiently acquit the manner of placing the said Tables from any illegality, or just suspicion of Popish superstition or innovation. And therefore we judge it fit and convenient, that all Churches and Chappels do conform themselves in this particular to the example of the Cathedral or Mother Churches, saving always the general liberty left to the Bishop by Law, during the time of Administration of the Holy Communion. And we declare that this situation of the Holy Table, doth not imply that it is, or ought to be esteemed a true and proper Altar, whereon Christ is again really sacrificed; but it is, and may be called an Altar by us, in that sense in which the Primitive Church called it an Altar, and no other."

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⁴th Thousand.]



Religious Education

AND

The Kilburn Sisterhood,

Alias "The Church Extension Association," alias "The Sunday School Union," alias "The Education Union,"

FORMERLY UNDER THE PATRONAGE OF THE

ABPS. OF CANTERBURY AND YORK,

BISHOPS OF ELY, LINCOLN, NEWCASTLE, RIPON (!), ST. ALBANS, TRURO, AND WAKEFIELD.

HIS Sisterhood owns or manages "four large schools in West London," and various schools at York, Salisbury, &c., as well as in the Colonies. It provides a series of publications for the

instruction of the young, and has for its "Secretary for the Church Teachers' Union," Miss Charlotte Wordsworth. The names of its Patrons and Secretaries are published in three or four periodicals, managed by the Sisterhood, though the real Managers of the movement are not revealed. We are compelled to have recourse to the official publications of the Sisterhood in order to find out what is the nature of that "Religious" education of which the "Sisters" claim now to be, under their Episcopal patrons, the champions and apostles.

At 5 and 6, Paternoster Row, they have a depository No. 196.]

where publications, approved by the Sisterhood, are now Among their most approved authors, Canon Carter, Superior of the Confraternity of the Blessed Sacrament, occupies the post of honour, while Canon Knox-Little, Father Benson, Father Osborne, Dean Randall, Mr. Sadler, and other well-known Ritualists, have their writings regularly advertised. But beside these favourites, the Association has a long list of leaflets, tracts, and small manuals for the young and the uneducated, for which the Sisterhood is itself directly responsible. In order to judge fairly we purchased at random a score or two of these educational and devotional works for the young, and summarise the result. A secure foundation is first of all laid for the "Religion" of the Sisterhood by teaching the Infallibility of the Church.

Infallibility of the Church.

"Lesson Leaflet, No. 36," is a Catechism which says:—

"Q. Can we always trust the Church's guidance?

"A. Yes; it is impossible for the Church to lead us astray.
"Q. How do you know this?

"A. Because the Church is Christ's body, and is guided by God the Holy Ghost Himself.

"Q. And the Church cannot fail?

"A. No; our Lord has promised that the gates of hell shall not prevail against it."

This comfortable doctrine is also taught in a Dialogue in ridicule of "Bible Christians," between the "personally conducted" convert and his guide.

JEM: "I'd sooner go by what the Church thinks it means, than trust to my own judgment, or yours, or even Bowler's."

GEORGE: "Because the Church has thought it out, I suppose, and consulted a lot of clever people."

By and by Jem tells him:-

"A tradition, George, is just a thing handed down from father to son, from Apostle to convert."

Yet even "a lot of clever people" like the "spiritual" directors of the Kilburn Sisterhood may make mistakes: how, then, is this to be obviated? By the doctrine of Apostolic Succession.

Apostolic Succession.

An Infallible Church needs inspiration. This accordingly

is cleared up in "Mission Tract, No. 10," which says (p. 3):—

"Our Lord coming to the Apostles, who were henceforth to be the active agents in the Body of Christ, 'breathed on them, and saith unto them, Receive ye the Holy Ghost' (S. John xx.-22). As each child is born into the world he is made partaker of the breath of life for natural purposes, not directly, but through his parents. And so, when priest after priest is admitted into the sacred ministry, he partakes of this second divine breathing, not directly, but by means of his spiritual Father, the ordaining Bishop. But the one mystery is no greater than the other: the natural generation has not failed, why should the spiritual fail?"

Hence their "Notes of instruction to candidates for Confirmation" says (p. 24) the Church is called "Apostolic"

"Because governed by the Apostles and their successors . . . We see from the punishment of Korah (Num. xvi.) how jealous God guards the priesthood from intrusion. Nothing but ordination by a Bishop, whose ordination has come down from the Apostles, can possibly make a man a priest. Dissenters have no ministry."

On this view the infallible Church turns out to mean the infallible priest, or rather, his inspired "Father," the Bishop. Yet even the layman, it seems, comes in for a share of the Holy Ghost, though "not directly."

The Rev. C. E. Woolmer, M.A., in his Tract, "The Sacramental doctrine of Confirmation plainly stated," p. 6, bids us

"Note, that as the Christ was born of two parents, the earthly Mother and Heavenly Father, so, too, the Christian is born of two parents, the Holy Spirit and mother Church, out of whose font of water and blood he is regenerated."

Thus "Mother Church" is the "direct" author of our spiritual life, and "She" can do greater things than these!

"In Holy Baptism, a wedding garment is given to the baptized. If this garment be soiled by sin, it can only be renewed by Conversion and Repentance, when, in Absolution, God's servant is ordered to 'bring forth the best robe and put it on him.'"—(Mission Tract, No. 3, p. 2.)

"By absolution our chains are struck off, and we are set free from past sins. It would be a dreadful thing to die with a chain round our neck of sins committed many years ago."—(Leaflet for Sunday

Schools, 5th Series, No. 18.)

In Tracts on the Teaching of the Church of England, No. 1., are given the usual "scriptural" vouchers for auricular confession, viz. Num. v.-6, 7 (which related to confession previously made to God in private); Josh. vii.-19, 21 (which related to a plea of guilty before the magistrate, who was not a priest at all), the confession of sins made by John's disciples (before "the Keys" were instituted), the converts of Ephesus (Acts xix.-18, who behaved like Wesleyans at a "class meeting"), and the statement that "confess your faults one to another" (James v.-16) meant "that is, to the priests"! This method of expounding Scripture so as to gain power for the Priesthood, shews the value of the previous foundation-laying by the Sisters, of the Infallibility of the clergy. Nothing is to be had "directly" by laymen, but only through the clergy and clerically administered sacraments.

Confession, Absolution,

onfession, "On repentance we are reconciled and reunited to God by means of solution, Holy Baptism, or, if already baptized, by Absolution. The reconciled soul is then fed with the Fruit of the Tree of Life in the other great Penance. Sacrament of our Lord's Institution." (Mission Tract, No. 1, p. 3.)

Such Confession is virtually obligatory, and must bo followed by "Penance" directed by the (Absolving) Priest.

Hence in Pardon and Peace (p. 26), and again in Worship for Children of the Church (p. 26), the child is bidden after enumerating all details, to "ask pardon of God, and of you, Father, penance, counsel, and absolution."

The Tract on the Teaching of the Church of England, No. 1, before referred to, puts it thus (p. 12):—

"Before a priest could form any opinion as to the enormity of a penitent's sins, the confession must be made . . . added to this, the Church would seem rather to teach us that ALL sin ought to weigh upon the conscience of the child of God."

Such being the case it is surely a hollow mockery to tell the "child" that he may please himself whether he comes for Absolution or not! The system of "Direction," which even Mr. Gladstone has denounced, is not obscurely hinted at in a form printed for the Association, which (under a red cross) furnishes a Resolution to be "signed in the presence of God"-"having been called by the grace of God to attend this Retreat, do solemnly (with the advice of the Conductor) make this resolution." A blank is left to be filled up with the pledge, which may be to never enter a dissenting chapel, never to attend evening Communion, to come to Confession regularly, or the like, as may be prescribed by the "Conductor."

To one thus "religiously" trained it will seem but Invocation natural to be told that Lent is "God's appointed season" of Saints. (Leaflet for Sunday Schools, 5th Series, No. 16), and he will readily learn to practice the Invocation of Saints: for, in "the Office of the Guild of the Church Extension Society" the initiated sing:—

"The glorious Saints for ever blest,
Who stand before God's throne,
Will hear amid their endless bliss
The feeblest infant's moan.
The nearer that they are to God

The hearer that they are to God The deeper burns their love: How many helpers then we have In that bright world above."

As yet we have but reached the outer court of the Ritualistic temple: the inner shrine is yet to be approached. The object of worship, the "centre of worship," as the phrase goes, in the "religion" of the Kilburn Sisterhood is the consecrated wafer and its "propitiatory" offering as the sacrifice of the Mass. For this is the teaching of Mission Tract No. 7 on Faith.

"Faith," says the Holy Spirit, "is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). Now what are the "things not seen," which the faithful soul "hopes for" now and in eternity, but the presence of God? The truly faithful soul cannot but be a believer in the Real Presence of Jesus in His own Sacrament of Himself. . . . Jesus is present in His Sacrament. Faith believes that

He is there (p. 3).

"The bread and wine meet the eye in all the reality of their existence; yet, hidden from the eyes of the flesh, and concealing His mysterious presence beneath these outward veils, there is present Jesus Himself, God and Man, one Christ, in all the fulness of His sacred Person." (Tracts on the Teaching of the Church of England, No. 2, p. 16.)

The words of the 28th Article, that "the body of Christ

is given, taken, and eaten in the Supper," are explained in the same veracious Tract, thus, (p. 5,) "given, i.e. by the Priest; and taken, i.e. into the hands." Yet the writer forbears to add, "eaten, i.e. with the teeth"!

Number 9 of the same series declares of the "eating" spoken of in John vi., that—

"St. Paul confines this eating and drinking to the Bread and Wine in Holy Communion, 1 Cor. x.-16."... If we draw near to Him, though He still hides His Godhead (as of yore under the form of Mary's child, so now under the elements of the Bread and Wine), yet He feeds us with His life" (p. 4).

Worship of the Wafer.

A tiny form for pasting into the Prayer Book, "Devotions in Church for those who are present at the celebration of Holy Communion, but do not receive," directs the Sacrament to be received fasting, and says "after the consecration the proper attitude is that of either kneeling or standing, until the service is over," and furnishes a hymn—

"Prostrate I adore Thee, Deity unseen, Who Thy glory hidest 'neath these shadows mean."

But this is outdone by "Hymns for the children of the Church," in which their "religious education" takes the shape of learning to sing—

"The outward forms of bread and wine
Are all our eyes can see;
But faith beholds the Flesh and Blood
The Soul and Deity.
The Lamb of God Who once was slain,

Here on the Altar lies;
Father, for all the quick and dead,
Accept this Sacrifice." (Hymn 86.)

The refrain or chorus to the above is-

"My soul, fall prostrate to adore,
In lowliest worship bent;
Each day I live, I love Thee more,
Sweet Sacrament! Sweet Sacrament!"

Hymn 91 is addressed to the same breaden deity.

"When the bread is broken, And the wine outpoured, We, with the Apostles, Cry, 'It is the Lord.'"

A Plain Guide to the Holy Communion (p. 28).

Sacrifice of the Mass.

'I offer up to Thee by the hands of our great High Priest, Jesus Christ Thy Son, the Sacrifice of His Body and Blood, in union with the Sacrifiee which He offered to Thee upon the Cross.. to obtain pardon and remission of all my sins," &c.

This "sacrifice" is not merely distinct from that of Calvary, it preceded it. Hosanna to the Son of David, a service for children, contains this—

"PRAYER. Hail, Jesu! who out of Thine exceeding love didst, on the very night before Thy crucifixion, first offer Thyself to Thy Father as a Sacrifice for sin, and then didst give Thy Flesh and Blood to be eaten," &c. (p. 14).

Hymn after hymn sets forth the glories of the Mass, and the child's "religion" mainly consists in looking forward to becoming a communicant, or as Hymn 45 of Hymns for the Little Ones says:—

"O happy day! O happy hour!
My Lord, I long to see
That blessed moment, when Thy Priest
Will give Thyself to me."

At p. 62 of Worship for Children of the Church, they say:-

"And when His dear Presence we wish to enjoy,
We may gladly and thankfully go
To that holiest place, where the Lord of all grace
Every blessing is wont to bestow.

O! then to His Altar we'll often repair,
Where by faith His kind face we shall see,
And shall hear His sweet voice, as He says to us there,
'Let the little ones come unto me.'"

This idea is expanded in a Meditation before the Blessed Sacrament. A Crucifix is depicted, and Jesus is described as saying:—

"My child, you need not know much in order to please me; only love me dearly. Speak to me as you would talk to your mother, if she had taken you in her arms."

The child thus "religiously" instructed soon learns to address its worship to the Crucifix or to the "blessed" Wafer, especially if a nice red lamp is always kept burning in front of it to help what the Sisterhood call its "Faith." Mary Worship. "Shall we not love thee, Mother dear,
Whom Jesus loves so well?
And in His temple year by year,
The joy and glory tell?"

So commences Hymn 52 of Hymns for the Children; but as the child warms with the subject, more direct adoration is tendered:—

"And as He loves thee, Mother dear, We, too, will love thee well; And in His temple, year by year, Thy joy and glory tell."

On the feast of the *Presentation*, Hymn 55 exclaims:—
"Joy! joy! the mother comes."

And the Queen is attended by her courtiers.

"Saint Joseph follows near,
Lost in adoring love,
While Angels round about
In glowing circles move,
And o'er the Mother broods
The everlasting Dove."

Leaflet for Sunday Schools, Whitsun Day, depicts the Virgin as seated in the midst, the dove hovering immediately over Her head, which is surmounted by a halo and by cloven tongues as of fire.

Ritualism.

The Banner of Faith, one of the organs of the Sisterhood puts before the young its rationale:—

"As the holy of holies was the most sacred spot in the Temple, for there Jehovah vouchsafed His more immediate presence between the cherubim on the mercy seat, so the altar is the most holy place in the Christian temple, for there, under the forms of bread and wine, our Divine Lord vouchsafes His sacramental presence in a wonderful manner to the eye of faith. Are we not right then in adorning our altars with the brightest and best of our offerings, seeing what it is and Whom we meet there in His own special ordinance."—Banner of Faith, August, 1892, p. 175.

Reasons for Ritual advocates Incense, lights, wafers, vestments, &c.:—

"Incense has the strongest possible scriptural authority, and on this account is used by several dissenting bodies. The Church of England in accepting Holy Scripture, is pledged to its use."

Such is the "religion" which so many of our Bishops patronise, and which we are now urged to unite with Romanists in order to force into our Board Schools.

To be obtained at the Office of the Church Association, 14, Buckingham Street, Strand, London, at the price of 5d per dozen or 3s per 100.

BISEOP GESTE and ARCEDEACOR FARRAR

ON THE

TWENTY-FIGHTH ARTICLE.

HE English Church Union Gazette for September, 1893, enclosed to each of its readers "a copy of a well-known letter by Bp. Geste, which," it says, "may be of use in some quarters where momentary disquietude has been caused by Archdeacon Farrar's misrepresentation of the meaning of the formularies of the English Church."

It is a pity they did not add the following pertinent comment upon this same letter from the Judgment in Sheppard v. Bennett:—

"Gheast does not say that he was the 'compiler' of the twenty-eighth Article, all but one sentence of which had been in substance in the Articles of 1552; and the context shows that he used the word 'Article' only of this sentence, which, he says, was 'of mine own penning.' Upon the faith of this letter, genuine or not, avowedly written for a personal purpose ('for mine own purgation') is founded an exposition of the words 'only after a heavenly and spiritual manner,' as meaning that though a man 'took Christ's Body in his hand, received it with his mouth, and that corporally, naturally, really, substantially, and carnally . . . yet did he not for all that see it, feel it, smell it, nor taste it.' Upon this alleged exposition their Lordships feel themselves free to observe that the words 'only after a heavenly and spiritual manner,' do not appear to contain or involve the words 'corporally, naturally, and carnally,' BUT TO ENCLUDE THEM; and that it is the Article, and not the questionable comments of a doubtful letter written for personal motives, which is binding on the clergy and on this Court."

Bp. Geste (in a subsequent letter, published in 1858 by Dean Goode) advocated striking out the word "only" from the twenty-eighth article, and wanted to have the word "profitably" inserted after "received and eaten." He also denounced the language of the seventeenth, twenty-fifth, and twenty-ninth articles, declaring them to be in several respects "dangerous," No. 198.

"quite contrary to Scripture," and deserving to be "quite put out" of the book! His secret intrigues with the Prime Minister to get the Queen to withhold her sanction from the articles after they had been agreed upon by Convocation, so far from giving to his opinion a decisive weight in their interpretation, make his subsequent subscription matter of astonishment, unless indeed he had subsequently changed his mind. Honest Bp. Cheney, being a Lutheran, could not, and did not, subscribe at all. We have but to compare the words of the Black Rubric and of the Twenty-ninth Article with Geste's suggestion that Christ's body may be "received with the hand and mouth, corporally and carnally," in order to see that such a stretching of the natural meaning of words is essentially immoral.

Those who desire to see this subject thrashed out should read Dean Goode's Supplement to his work on the Eucharist, published as a pamphlet by Hatchards; Professor Henrtley's Doctrine of the Church of England touching the real objective presence (Hunt & Co.); Bp. Fitzgerald's Charge, 1867, p. 30; and Mr. Dimock's excellent Doctrine of the English Church, p. 665, published by the Church of England Book Society. Bp. Geste's views were peculiar, if not self-contradictory; and it is satisfactory to know that he failed utterly on every point, and had to subscribe to the very expressions which he had privately denounced in this backstairs intrigue with Cecil, which had for its object to thwart Archbishop Parker's determination to exclude consubstantiation from the teaching of the Church of England.

In 1571 subscription to the articles was made compulsory by statute, and in 1577 the Lutherans retorted by expressly condemning the doctrine of our twenty-eighth Article. The Formula Concordiæ affirmed "that the body and blood of Christ are taken with the bread and wine, Not only after a spiritual manner by faith, but also by the mouth;" and they formally condemned the doctrine "that the body of Christ is not taken in the Holy Supper by the month together with the bread, but that the bread and wine only are received by the mouth, and that the body of Christ is taken after a spiritual manner only, namely, by faith." (See Goode on Eucharist, ii.-648.)

To be obtained at the Office of the Church Association, 14, Buckingham Street, Strand, London, at the price of 2d per dozen or 1s per 100.

³rd Thousand.]

WHAT IS

"SACERDOTALISM?"

ANON KNOX LITTLE complains that Dr. Farrar nowhere defines what he means by "Sacerdotalism," and professes to think it is something quite innocent and proper. It happens that the Abbé Gaume, whose Manuel des Confesseurs was

adapted by Dr. Pusey for the use of English readers, gives, in his Catechisme de perseverance a most graphic picture of the very thing which Canon Little desires to have made clear. And the fact that Dr. Gott, the present Bishop of Truro, publicly commended Dr. Pusey's translation from the writings of the Abbé Gaume relating to the confessional, for use in England, gives a painful interest to the description.

From Vol. IV. p. 288 of the original, the following is a

literal translation :-

"What language of man can speak the dignity of the priesthood (Sacerdoce) and the greatness of the Priest? The first man was great, who, established as King of the universe, commanded all the inhabitants of his vast domain, and was docilely obeyed in it. Moses was great who by a word divided the waters of the sea, and made an entire people pass between their suspended masses. Joshua was great who spake to the Sun, 'Sun, stand still,' and the Sun stayed, obeying the voice of a mortal. Kings of the earth are great who command vast armies and make the world tremble at the sound of their name.

"Ah, well! there is one man greater still. He is a man who every day when he pleases opens the gates of Heaven, and addressing himself to the Son of the Eternal, to the Monarch of the worlds, says to him—'Descend from your throne. Come'! Docile, at the voice of this man, the Word of God, He by whom all things were made, instantly descends from the seat of his glory, and INCARNATES HIMSELF IN THE HANDS OF THIS MAN (s'incarne entre les mains) more powerful than kings, than the angels, than the august No. 199.1

Mary. And this man says to Him—'Thou art my son, this day have I begotten Thee. Thou art my victim'—and He lets himself be immolated by this man, placed where he wills, given to whom he choses: this man is the PRIEST!!!

"The Priest is not only all-powerful in heaven and over the natural body of the Man-God, he is all-powerful on earth also over the mystical body of Jesus Christ. Look: a man has fallen into the toils of the devil, what power can deliver him? Call to the help of this wretch the angels and archangels, St. Michael himself, chief of the heavenly militia, conqueror of Satan and his rebellious legions. The holy archangel can well drive away the fiends who are laying siege to the unfortunate, but not the one within his heart. He will never be able to break the chains of the sinner who had put his trust in him. Whom then will you ask to deliver him? Call upon Mary, the Mother of God, the Queen of angels and of men, the terror of hell. She can well pray for his soul, but she would not know how to absolve him from any fault however small: the Priest can.

"Nay, more—let us suppose that the Redeemer is descending in person visibly in a church, and establishing Himself within a confessional to administer the Sacrament of Penance, at the same moment that the Priest is seating himself in another. The Son of God says 'I absolve thee,' and the Priest on his part says 'I absolve thee,' and the penitent finds himself EQUALLY absolved by the one as

by the Other.

"Thus the Priest, powerful as God, can in an instant snatch the sinner from hell, render him fit for Paradise, and make of a slave of the devil a son of Abraham . . God Himself is obliged to adhere to the judgment of the Priest, to refuse or to accord His pardon as the priest refuses or accords the absolution, if the penitent be worthy of it. The sentence of the Priest goes before, God does nothing but subscribe to it. Can a greater power, a higher dignity be imagined?" "I have your god in my hand, and your wife at my feet" was the famous boast of another priest.

Such is ever the spirit of "Sacerdotalism." Little med "vainly puffed up" in their fleshly imaginings emulate the frog in the fable. Yet we remember withal that Herod was "eaten of worms," for lending a willing ear to an

atterance less blasphemous than these.

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